

California miscellaneous clippings (Lectures, announcements, etc)

1922 - 1931

FRESNO, CAL. HERALD 190

JANUARY 30, 1922

10 gallons in excess of 50 gallons

Indians Of State Gather 364 At Clovis For Pow Wow

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Descendants of once famous chiefs and warriors—in some cases grizzled old chiefs who once joined with the famous Mono tribe in its revolt against the white man's domination—will be represented in the pow-wow, which will be held at Clovis for the three days beginning today.

The Indians have come from as far off as British Columbia for the pow-wow.

Their feathered headgear, their blankets and war paint they have left behind them. In place of the little pinto pony so dear to the olden Indian's heart they are coming in Pullman berths and in eight-cylinder cars.

There are other changes, too, in the revived pow-wow.

There will be no war dances, no dancing to their old fetishes and no sacrifices to their old Sun God—in fact, it will be a 1923 pow-wow held by the Indian chiefs, held in the Adventist church at Clovis.

The delegates to the pow-wow show the great change which is being brought about among the California Indians. The delegates, all pure-blooded Indians, bearing Occidental names, are a new type of "medicine man" to the Indians—they are missionary workers.

At the conference matters for the welfare of the California Indians will be discussed. Among the Indians to attend are: Captain Bill Sherman, Carlisle Marvin, Captain Aleck, Rev. Alfred Lord, a Siwash Indian from British Columbia, now resident missionary at Coarse Gold; Clyde Thompson, Indian missionary among the Shasta-co. Indians; Frank Sunday, George Dick and others. Missionary Brendel, Dr. C. W. Branstadt of Oakland, Judge Beaumont and H. E. Wilkinson of Fresno will also talk to the Indians on live topics.

HOLLYWOOD, CAL. CITIZEN 17

DECEMBER 14, 1922

INDIAN REL BY SPEAKE

Aid For Red Men Asked In
Interesting Talk; Auto
Fatalities Discussed

By MARION BOWEN

Public affairs in their most interesting phases were discussed by able speakers at the luncheon over which Mrs. George L. Eastman presided at the Woman's Club yesterday. Honorary members were seated at the speakers' table, and red and green decorations arranged by Mrs. H. S. Lasker, were reminders of approaching Christmas festivities. Ida May Adams, Los Angeles attorney, presented the cause of the Indian wards of the United States with convincing facts and affecting earnestness.

"Most of us associate the word 'wardship' with something kindly," began Miss Adams, "but there is another kind of wardship, that kind which is placed over us against our will. No American would allow such wardship practiced against a girl or boy who had 'come of age' in this country, yet we scarcely heed a dying race under such a wardship."

Tracing the history of the Indian Bureau since its hasty and necessary establishment in 1832, Miss Adams stated that when it was first begun, as an emergency, it cost this country \$800,000 a year. Citing the steady decrease in the Indian population, which today is placed at 336,000, Miss Adams compared with the former expenditure the present-day yearly cost of the Indian Bureau of \$1,550,000 in salaries, and \$15,500,000 in appropriations.

Were Great Hearted Men

"At first," she said, "we had in that department a few men with great American hearts who sought to emulate Jefferson's ideal, which

(Continued on page two)

fare League and assist in righting this shameful wrong which is a blight on the white honor of our country—and theirs!"

Many Sign Petition

Members crowded about the speaker after the luncheon to sign the petition which is being sent to Congress asking for the franchise for Indians, showing how deeply Miss Adams had touched the hearts of her hearers.

FRESNO, CAL. HERALD 100

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HOLLYWOOD, CAL.

DECEMBER 14

IND BY

AID FOR INDIANS

(Continued from page one)

would place the American Indian on an equality with the white race."

Large appropriations for Indian schools were expended in foolishly constructing a school for every 33 children, so that the cost of keeping teachers in those schools is enormous. "Why not open the doors of our public schools, the most democratic institution in this country, to our American Indian children, just as we do to the children of the brown, the black and the yellow races?" pleaded Miss Adams, who declared that no people render more honor and support to their country than the Indians.

Bought Many Bonds

During the war the Indians gave more in Liberty bonds than did any other one class of people, she continued, stating that although they could not be drafted, 10,000 Indians volunteered in the World War, and saw service abroad. "Hundreds of these brave Indian fighters are sleeping in Flanders Field beside our own boys and men, and none deserve our undying gratitude and respect more than those who volunteered and fought to make their country—our country—safe for democracy. But the democracy of education is denied them as against the yellow and black races."

"You clubwomen, with your voices, with your enthusiasm, with your organization and your good hearts, get behind the Indian Welfare League and assist in righting this shameful wrong which is a blight on the white honor of our country—and theirs!"

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Allen's Clipping Press Bureau

SAN FRANCISCO
LOS ANGELES
PORTLAND, ORE.
CLIPPING FROM

YREKA, CAL. JOURNAL 503
OCTOBER

News
DEC 27 1922

To Raise Funds for Destitute Indians

At the meeting of Ieaka auxiliary last Friday night it was decided to ask the Indian Board of Co-operation to create a social department in connection with its regular activities where parties and dances may be given to raise funds to help indigent Indians.

The auxiliary unanimously voted to hold a social some time next month, perhaps at the Odd Fellows' hall, for the purpose of raising funds to help several destitute Indians in the community. It was pointed out that there were a number of worthy cases here of deserving Indians who are unable to provide the means of a living for themselves.

A committee composed of Rev. John K. Hubbard, Frank Ream and Cinda Mike was chosen to work out the plans.

PASADENA, CAL., POST

JANUARY 13, 1923

LOCAL CHAPTER OF D. A. R. HAS MEETING

Dr. George Wharton James
Discusses 'Indian
Welfare'

Pasadena chapter, Daughters of the American Revolution, held its regular monthly meeting at the Shakespeare clubhouse yesterday afternoon.

Five new members were welcomed into the chapter by the regent, Mrs. Coleman: Miss Rose Woodward, Mrs. Frank Farmer, Miss Minnie S. Perkins, Mrs. C. M. Fenton and Mrs. Robert M. Strong.

Dr. George Wharton James, whose acquaintance with the Indians of California dates back 25 years, gave a stirring talk on "Indian Welfare." In a vivid way, Dr. James presented the case of the dispossessed natives. They doubt the existence of an honest white man. Dr. James has already accomplished much in arousing public interest in the problems of California's 20,000 Indians.

In keeping with the spirit of the address, Mrs. Grace Sayre sang a group of Indian songs: "The White Dawn Is Stealing" (Cadman), "By the Waters of Minnetonka" (Lieurance), "Moondrops How" (Cadman).

RIVERSIDE, CAL.,
ENTERPRISE

JANUARY 13, 1923

Club Women Hold Largest And Most Important Meeting

One of the most important as well as one of the largest Home Economic luncheons of the year was held by the Riverside Woman's club yesterday afternoon preceding the masterly talk by Dr. Raymond Robins on "The Outlawry of War." The luncheon was a measure of reciprocity affair, for a number of club women from other parts of the Southland were guests.

W. Davis, Home Eco-

To Learn of Indians

The next meeting of the County Federation will be held at Sherman Institute the first week in February, when Mrs. W. A. Fitzgerald, state president, is expected. Mrs. Fitzgerald will meet in council with the county executive board and the presidents of the county clubs in the morning. A luncheon will be served at noon which the county delegates will attend and an intensive program on Indian Welfare will be held in the afternoon. Mrs. Fitzgerald will give an address and Superintendent Conser of Sherman Institute will tell the women of the government school for Indians. It is hoped that Mrs. H. A. Atwood, national chairman of Indian Welfare, will return home in time to give a report of what happened in Washington, D. C., where she went to support the Jones Indian bill.

ALAMEDA, CAL., TIMES-STAR
JANUARY 15, 1923

OAKLAND CLUB LUNCHEON

Miss Belle Garrette, chairman of Indian Welfare for the Alameda District C. F. W. C., will speak on the work of her department and the need of arousing the interest of the people in the help for the Indians to procure their demands from the government, at the Oakland Club January luncheon Wednesday.

It will be an Indian program in which there will be native dances by a group of girls in costume and a group of Indian songs by Miss Gertrude Grove.

Miss Harriet Huntington will appear in a hunting dance. A rare collection of Indian baskets will be shown.

SAN DIEGO, CAL. UNION
JANUARY 21, 1923

SCHOOL HEARS TALK ON INDIAN TRIBE

Talks on the Indians of Arizona and California were given to the children of the Encanto school last Tuesday by H. E. Davis of Mesa Grande, who with Mrs. Davis has just returned to San Diego from a trip for study among these tribes and the collection of curios for a New York museum.

The classes of the school have been engaged in the study of the missions and the California Indians, and the talk was a timely one. Mr. Davis interested the children greatly in teaching them to count in the

Indian language and in several of the movements of native dances. Mrs. Alvorson, an authority on the Indians around San Diego, also gave a delightful talk. The children were very much pleased with the singing of several typical Spanish songs by Mrs. Mendolohn. These were particularly enjoyable to the Spanish children, who were able to understand the words.

Mrs. E. R. Scott, principal of the school, was thanked by the pupils for arranging the enjoyable program.

LONG BEACH, CAL.
TELEGRAM
FEBRUARY 4, 1923

Ebell Indian Welfare Dept. Meets Tuesday

The Indian welfare department of the Ebell club will hold a series of four meetings the first and third Tuesdays of February and March.

The first meeting will be held at the home of Mrs. L. J. Gillespie, 49 Esperanza avenue, the afternoon of February 6, at 2 o'clock.

The program will consist of an address by Mrs. W. C. Wightman, "Atlantis and Her Colonies," followed by a discussion of the various theories as to how the Indians came to this continent. After this an hour will be spent viewing Mrs. Gillespie's wonderful Indian collection.

Mrs. Clay H. White is chairman of the committee with Mrs. A. E. Sterling, Mrs. L. J. Gillespie and Miss Thomas Gilcrease.

FRESNO CAL. REPUBLICAN-120
FEBRUARY 6, 1923

CLUBWOMEN OF COUNTY MEET

Vote To Back Indian Celebration

Special to The Republican

EXETER, Feb. 5.—The executive committee of the Tulare County Federation of Women's clubs met here today at the First Presbyterian church. Following lunch Mrs. William Hilder, president, of Strathmore, presided.

Mrs. B. F. Butts of Terra Bella introduced a resolution asking that the women's clubs take up the St. John's day celebration by the Indians at their reservation above Porterville. It was voted to sponsor the celebration and offer prizes for exhibits of basket work and weaving.

Allen's Clipping Press Bureau

SAN FRANCISCO, CAL.
LOS ANGELES,
PORTLAND, ORE.
CLIPPING FROM

Clovis, Cal. Indep't. 74
JANUARY 25, 1923

A training conference of Indian workers under the supervision of Rev. Brendel, will convene at the Baptist church, Tuesday, 7 p. m. Jan. 30, and will close Friday night. Public invited.

FOWLER, CAL. ENSIGN
FEBRUARY 1, 1923

INDIAN WELFARE DAY

February 6, is Indian Welfare day at the F. I. A. Mrs. I. P. Hunter who is the leader for that day, has secured J. G. Brendal, who is doing missionary work among the Indians near Auberry. The program will be well worth hearing. A general invitation is extended to the ladies of the community to be present that day.

FRESNO CAL. BEE-120
FEBRUARY 6, 1923

Indian Welfare Is Fowler Club Topic

FOWLER (Fresno Co.), Feb. 6.—The Fowler Improvement Association is holding a regular monthly meeting at the club house this afternoon.

The program, in charge of Mrs. I. P. Hunter, is on Indian Welfare. J. G. Brendel, who has spent a number of years as a missionary among the Indians above Auberry, was to give a talk during the afternoon.

FEBRUARY 8, 1923

Indians Raise \$150 for Destitute Aged

People from All Parts of County at
Leaka Dance Here—Hamburg,
Happy Camp to Dance

The dance and social given by Leaka Auxiliary of the Indian Board of Co-operation at Odd Fellows hall last Saturday night was a success in every way, it is announced by the committees in charge of the affair. There was a large attendance and while definite figures are not available close to \$150 was realized, it is reported.

The music for the occasion was furnished by Mr. and Mrs. Duchien with the piano and violin, and a considerable part of the evening was devoted to dancing old time dances.

The dance was followed by a supper, at which more than 100 plates were served, and other social entertainment. The last of the crowd did not leave until the rising sun had begun sending its scintillating rays over the summit of Butcher hill. More than 50 dance tickets were sold.

With the exception of George Black, Herman Brinzer and Frank Shinn, the committees in charge of the affair were all of Indian blood. Among those prominent in the work of the committees were Mesdames George Black and Sarah Offield of Yreka, Bessie Gilmore of Hornbrook, George Nelson of Gottville, William McBride of Fort Jones.

The sum realized from the dance and supper was augmented by the donation of \$13.25 by Mrs. William McBride. Interested citizens of Ashland donated cakes for the occasion.

The crowd was representative of the Indian communities of the county, people from as far away as Happy Camp coming here to participate in the event.

The object of the dance and social was to raise funds with which to help destitute Indians. There are a number of old men and old women in the county needing help who would have been provided for under the treaty signed many years ago if Uncle Sam had carried out the agreement made for him.

Those in charge of the dance have expressed themselves as highly appreciative of the co-operation of all who helped to make the affair a success and have requested The Siskiyou News to express their gratitude.

Arrangements are being made by the Hamburg and Happy Camp auxiliaries to hold similar events in the near future to help swell the benefit fund.

LONG BEACH, CAL.

TELEGRAM

FEBRUARY 11, 1923

Indian Welfare Section Hears Two Addresses

The Indian welfare department of the Ebell club met Tuesday afternoon with Mrs. Louis J. Gillespie, the department chairman, Mrs. Clay H. White presiding.

Mrs. A. E. Sterling, program chairman, introduced Mrs. W. C. Wightman, who gave a very comprehensive talk on "Atlantis and Her Colonies." She spoke of the changes in continental areas and in the geology of the floor of the ocean thruout millions of years.

She illustrated with maps the location of the ancient Atlantean continent, which sank beneath the surface of the ocean. She showed the land ridges, which connected Atlantis to the continent and was the pathway over which plants, animals and men crossed from one to the other. She spoke also of the similarities of ancient civilization from Egypt to Peru in art, architecture, customs, traditions, languages and the phonetic alphabet, which would seem to prove their common origin. Mrs. Emma J. Reid gave supplementary thots on Atlantis, saying the people of the lost continent were of the fourth race. She also told of previous races and said that the people of today are of the fifth or post-Atlantean race.

The hostess gave a most interesting recital of her experiences in visiting Indian reservations and the deplorable conditions she found there. The very complete Indian collection of the home was greatly enjoyed, a large tom tom being of particular interest. It was presented to Mrs. Gillespie by Chief Ka-Ka-She of the Flathead reservation in Montana. This tom tom had been in use by this tribe for at least 100 years and can be heard for a distance of five miles.

The next meeting of the Indian welfare department will be held February 23.

RIVERSIDE, CAL.

ENTERPRISE

FEBRUARY 17, 1923

Mr. Conser Talks

Mr. F. M. Conser, superintendent of Sherman, gave an interesting talk on "Indians." He denied that many Indians are starving. He said that the California Indians are quite well off and could attend the California schools but that there are 7000 in Arizona who have never seen the inside of a school. He predicted that Sherman would grow to a capacity of 1000 in the next two years.

RIVERSIDE, CAL.

ENTERPRISE

FEBRUARY 17, 1923

ORIGIN OF INDIANS IS LECTURE THEME

Dr. Edward S. Curtis Will Speak at
All Souls Universalist Church; Is
Author of Note

The course of popular science lectures at All Souls Universalist church, held since the 1st of January, has awakened widespread interest. It is now drawing to a close, there remaining only two more numbers. Tomorrow evening there will be a picture lecture by Edward S. Curtis on "The Origin of the American Indians; Their Migrations and Religious Beliefs."

Dr. Curtis is the author of historical work entitled "The North American Indian," published in 11 volumes in 1916, and of "Indian Days

of Long Ago," in 1914, and "In the Land of the Head Hunters," in 1915. He is a member of the Archeological Institute of America, and was the official photographer for the E. H. Harriman Alaska expedition in 1898. He has maintained studios at Seattle, New York City, and Los Angeles. He says that for this lecture he will bring an ample collection of slides, but will precede the showing of the pictures by a preliminary outline of origin and migration.

PASADENA, CAL. STAR-NEWS

FEBRUARY 17, 1923

TO GIVE ALL STAR INDIAN PROGRAM

Andrew Jackson Students
and P.-T. A. Prepare
Entertainment

Friday, March 2, at 8 o'clock, the Andrew Jackson School, assisted by the Jackson P.-T. A., will stage an all-star Indian entertainment in the new auditorium.

The famous United States Sherman Institute Indian Band will give a splendid concert, under the direction of its leader, D. R. Campbell.

Miss Junia Wolff, supervisor of music in the Pasadena city schools, will sing a group of Indian songs.

Miss Marian Mundy, a professional story teller, of wide experience in the large cities of both the Eastern and Western coasts, will tell in her Indian costume, "The Iroquois Legends of the Two Sisters," and "The Deep Waters," by Tekahionevake, daughter of the late Chief Onivausyslion of the Six Nations.

Miss Mundy's experience in telling stories for a year and a half in the camps and cantonments during the war, brought her under the limelight, making her a favorite with boys' and girls' clubs, as well as with men's and women's organizations.

Florence Stanver, a popular little singer of the Jackson school, will sing an Indian song in Indian costume.

This program will be a school benefit affair, and tickets are now on sale at the school and at Jarvis & Prinz.

APRIL 21, 1923

SOUNDS APPEAL FOR INDIAN IN TALK

Ida May Adams Points Out
Apalling Conditions, at
Woman's Club

"America is full of futile sympathy. Our hearts are wrung for the thousands of Indians who are cold from lack of clothing every year and who die every winter from starvation. Yet sympathy has not an atom of value unless it ripens into clothing and food which it does not at present."

This, Ida May Adams, of the Indian Welfare league, declared yesterday afternoon in her stirring address on the alarming condition of the Indians, at the Sawtelle Woman's club. Four million dollars are spent every year in salaries alone for people employed by the United States Indian bureau. The Indian appropriation alone is sixteen million dollars a year, and yet in a California Indian village last winter, 100 Indians died of starvation and cold. Indian boys and girls are not permitted to attend the public schools where there are row after row of negroes, Chinese and Japanese, the speaker pointed out, then described the worse than mediocre training that the Indian children are given on the reservations, where "it takes an Indian boy nine years to make the first three grades," in which he has been known to make more than nine grades in the public schools, she declared.

"Teachers are sent to the Indian reservations who cannot speak the King's English," Miss Adams said, warmly. "There are men sent to the Indians to teach them farming who were never on a farm in their lives before and know nothing of that work. There are many sick men sent to the Indian reservations to teach them. I know of one woman who was sent to an Arizona reservation last year who was dying of tuberculosis. This is manifestly unfair to the Indian and to the woman who was sent, who, if she was in government employ, should have been given retirement and pension."

Because we have not cared sufficiently, the speaker said, the Indian does not go to our public schools, is not allowed to vote, and has no other citizenship privileges though America was his country first. Indians do not, as is sometimes thought, receive rations from the government.

For the work which he does, the Indian receives an average wage of \$5.62 a month. Starvation and lack of shelter were factors stressed. He does not murmur but takes the great injustice that is forced upon him, because we have not demanded that congress free him, with stoical silence. She made the following striking statement in this connection.

"A sick Indian in Los Angeles county cannot go to your county hospital, an ambitious Indian boy or girl here cannot go to the public schools, an insane Indian cannot go to the State Insane asylum, but if an Indian breaks your laws he is sent to the county jail."

Though she burdened her audience little with statistics, she gave several which fairly galvanized her listeners with their significance. There are in the whole United States but 336,000 Indians, or 44,000 families. Of these there are 14,000 homes with nothing but dirt floors. Some one has said, that the Indians are not a vanishing race, but," Miss Adams said, "there are, in the average reservation, two or three children born a year, to every twelve deaths."

The Indian is valuable to us in a number of ways which we cannot afford to ignore, maintained the speaker, but these great benefits cannot come to us unless the Indian is developed, and not made to live under the harrassing conditions of starvation and cold and inferior education. These things will only be remedied by letting the Indian go into the public school, giving him the vote and allowing him to raise the standard of living. "The Indian has a musical strain in him that always finds response in the human soul," Miss Adams said. "The Indian has an artistic strain found no place else in the world. We see it in his rugs, pottery and tapestries. The Indian is deeply religious."

The speaker closed her address by urging every man and woman to join the Indian Welfare league.

Mrs. Roy Putnam sang "An Indian Lodge," by McDowell and Cadman's "Land of the Sky Blue Water."

Tea was served.

MAR 19 1923

RIVERSIDE, CAL.
ENTERPRISE

Mrs. Atwood
To Tell of Trip
To Washington and East

Mrs. H. A. Atwood of Riverside, will tell of her experiences during her recent trip to Washington, D. C., with an Indian delegation, to the members and friends of the Grand Terrace Woman's club, Friday evening in the Grand Terrace school house. Mrs. Atwood's interest and connection with Indian affairs is well known. She is chairman of Indian Welfare of the General Federation of Women's clubs.

The outlines of Mrs. Atwood's visit to Washington in the interest of the New Mexican Indians' land question is also generally known. The graphic details, characteristic of her talks, cannot fail to interest as she tells of meeting with congressional committees, her visit to New York, and the reception of Mayor Hylan and the New York stock exchange.

The program, which will be in charge of Miss Josephine Kerrick, leader of the Civics committee, and Mrs. Van Petten, will begin at 7:45 o'clock. There has been a specially called meeting of the club members for 220 minutes preceding the talk.

OAKLAND, CAL.
POST-ENQUIRER—400
MAY 24, 1923

Indian Memory

364 Expert to Speak

R. W. Hawley, memory expert, and full blooded American Indian, will speak tonight at the Young Men's Christian association. Hawley carried code messages in France during the world war, at a time when the army dared not trust messages to written word or signs.

Hawley was dropped from school when he was in the fourth grade, because he couldn't remember his lessons.

50 Poma Indians At San Carlos for Progress Pageant SF Chronicle May 25, 1923 Peninsula Show to Open Tomorrow, With Gov- ernor Present

Fifty Poma Indians, the last of their tribe, have set up their wigwags and built their camp fires at San Carlos, where they will be featured during the Pageant of Progress, opening tomorrow.

Chief Sully-y-Carm heads the band of Indians from Mendocino county. The group includes medicine men, braves and squaws, and even an Indian flapper, Princess "Cutey" Cuelling Mitchell, 12 years old, who is strictly modern in her ideas.

Daily during the exposition the young men of the Poma tribe will give their traditional dances and other ceremonies, taught them by the medicine men in order to perpetuate tribal customs.

Governor Richardson will open the exposition tomorrow, when he presses the button that will set the machinery in motion. A few hours later every part of the State will be officially informed that the pageant has commenced, when homing pigeons arrive, bearing messages from the pageant promoters. Several scores of these pigeons will be released.

Tomorrow is California day, Governor's day and Children's day in one. Among the special features will be an exhibition of pets. School boys and girls will be admitted free during the day.

Sacramento, Cal., Bee
MAY 25, 1923

INDIANS TO CONFER

Washoe Braves Will Consider Seeking Assistance From Government For Tribes.

RENO (Nev., May 25.—On the battlefield near Genoa where their tribe, cooperating with United States regulars, defeated the Piutes in a desperate struggle in the early days of Nevada, the Washoe Indians of Douglas County will meet next Sunday to consider measures for obtaining assistance from the federal government. The meeting has been called by Hank Pete, a leader among the Indians, for the purpose of bettering conditions of the Piutes and Washoes on lands outside the regular reservations.

The government will be asked to assist in irrigating the lands held by the Indians and financially aid the tribes in their efforts to better living conditions.

San Francisco Press—June 9, 1923

Indian Shrines Traditions

Father Joseph of St. Anthony's college spoke at the opening of the afternoon session and welcomed the convention to Santa Barbara. He pointed out the work of the Franciscan order among the Indians of California, New Mexico and Arizona in cooperation with other organizations interested in Indian welfare.

"The Indian's Angle," was presented to the gathering by Professor A. L. Kroeber, head of the department of Anthropology of the University of California. Professor Kroeber asserted that the sacred traditions of the Indian so often carelessly overridden by the white race meant as much to the Redman as the treasured traditions of Rome meant to our civilization. He cautioned the proponents of the Colorado river project against destroying the many sacred landmarks throughout the Southwest to which the Indians have attached century old legends.

Keep Sacred Shrines

"In a time-worn pueblo near Zuni, Arizona," he stated, "is a battered pile of stone, which to the average passerby, means nothing. But to the Zuni Indian this shapeless pile of rock is the most sacred of shrines. To him it is the center of the World. Nearby is located a small marshy lake, known to the Indians as the City of The Gods. Should the Southwestern states in carrying out their reclamation program on the Colorado river destroy this lake it would mean nothing to them. But to the Indian it would mean that the home of all his ancestors was destroyed and his hope of meeting them in eternity lost forever. For in this lake, the Zuni tradition says, the souls of all departed Indians rest."

Preserve Indian Art

A plea for the preservation of Indian art, especially the Indian dance-drama was made by Mrs. Mary Austin, of New York City.

Mrs. Austin bitterly rebuked the actions of the Indian Welfare Bureau, declaring that the society is deliberately destroying the art and traditions of the Indian race. She also stated that the society

was attempting to regulate the religion of the redmen which was a direct violation of the United States constitution which guarantees religious freedom.

"The dance-drama," she said, "is the most typical American branch of art in existence. I would much rather have my niece study the art of dancing in Arizona than in the Balkans," Mrs. Austin asserted.

FATHERS VISIT HERE FOR SITE OF MISSIONS

Indians Play Havoc
With Cattle Of
Padres

Editor's Notes Professor Mat-
the of the Fresno State col-
lege has prepared a series of a
dozen articles on the history of
the San Joaquin valley, of which
this is the fourth number. It
will be followed by others giv-
ing in detail the explorations
and the various influences that
laid the foundation of our pres-
ent Inland Empire. As far as
possible it will be illustrated
with contemporaneous maps.

By EMORY RATCLIFFE

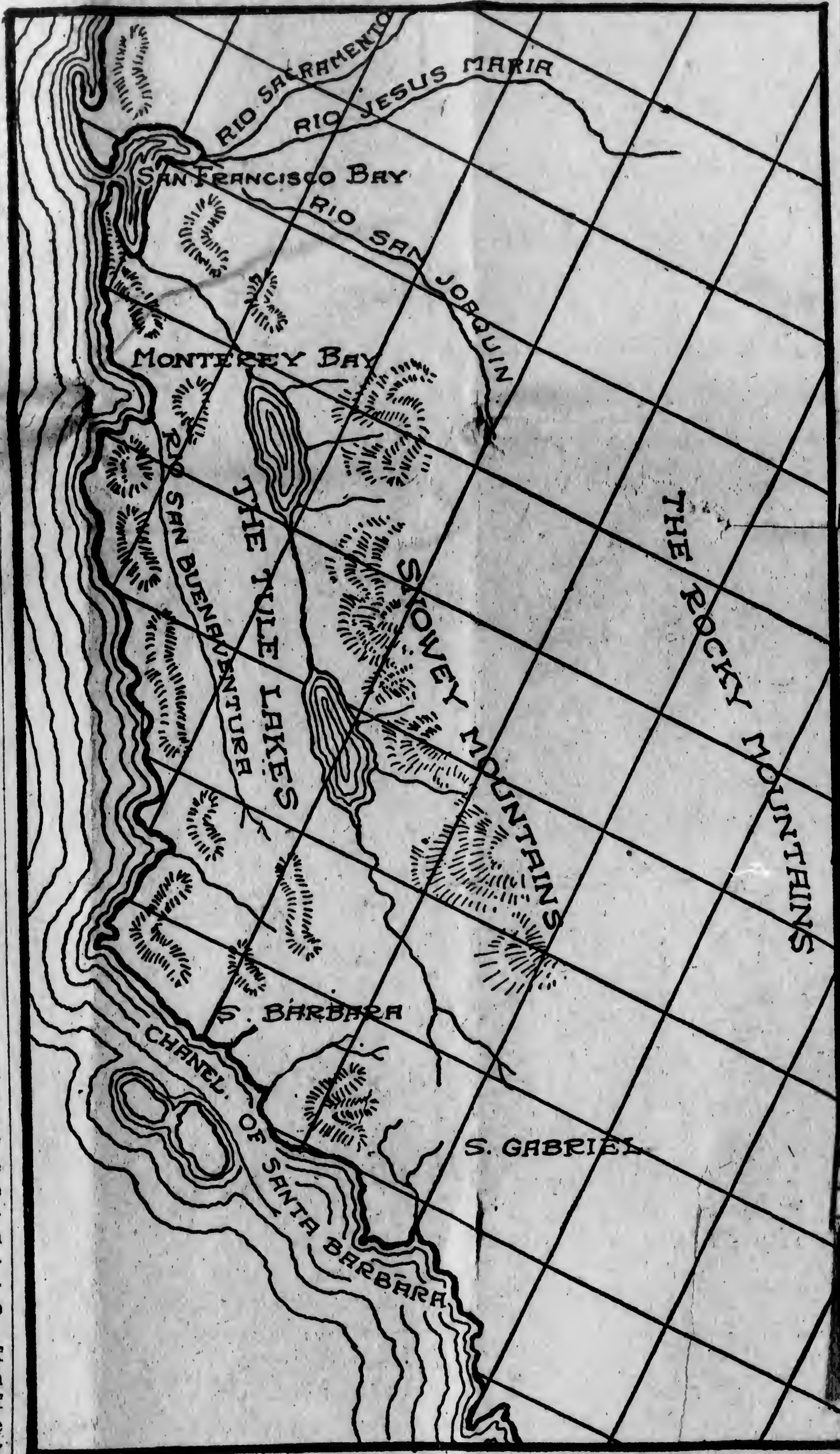
Many of the early expeditions into
the San Joaquin valley were sent
out by mission authorities on the
coast to look for suitable mission
sites. The reports brought back by
these parties were almost unani-
mous in selecting the region around
Visalia with the oaks and water as
the most desirable location. Two
other regions were reported favor-
ably—the Merced country and the
present site of Bakersfield.

However, the hope of a mission
in the San Joaquin valley was not
to be realized by the fathers. The
fewness of the workers, the great
distance from the nearest coast
missions, lack of supplies and the
waning mission interest were ob-
stacles too great to be overcome by
the devoted fathers. Before the
plans to settle the Valley could be
carried into effect, the great Span-
ish colonization movement in North
America had spent itself. The ex-
peditions into the San Joaquin val-
ley represent in a sense the extreme
Spanish frontier.

From the time of the founding of
the coast missions, the San Joaquin
valley Indians were a source of
trouble to the mission fathers. The
wild Indians often enticed away
from the missions the Christian In-
dians, and endangered the very
missions themselves. They also
drove off the mission mules, horses
and cattle. The Indians would
sometimes go to a mission, get bap-
tized and on the way back to their
native village, they would drive off
mission stock to kill and eat. More
often, however, cattle or horse "lift-
ing" expeditions would be organ-
ized by the Indians. They would
proceed to the Coast Range moun-
tains and stampede and drive off
the herds found grazing there. The
stock would sometimes be driven
across the San Joaquin river and
into the mountains of Madera and
Merced counties. When Colonel
Fremont came through what is now
Madera county in 1845, he ran onto
a successful raiding party that was
just getting ready for the feast.
Horses were preferred by the In-
dians either because horsemeat
tasted better or since horses could
be killed faster than cattle, the

Early Map

One of the early maps showing the conception of the early mis-
sion padres of the San Joaquin valley. Note what an inland sea
Tulare lake is represented to be. It is practically dry now.



chances of getting away with them
were greater.

FOR PLANTATIONS

Strange as it may seem another
incentive for the Indians to raid the
missions of their stock was the de-
mand for good mules at Santa Fe
and farther east. Renegade white
men came into the Valley and or-
ganized horse and mule stealing
parties. Santa Barbara bred mules
were known and commanded a
premium in the Louisiana sugar
plantations.

To counteract the influence and
depredations of the Valley Indians
the coast mission authorities con-
sidered at various times the ad-
visability of establishing missions
in the Valley and expeditions were
sent out from time to time to look
for sites.

Whether sent especially to ex-
plore for a mission site, every padre
explorer was always on the lookout
for one. When Father Garces was

him a suitable place for a mission.
This may have been the first sug-
gestion that it would be desirable
to have a mission in the Valley.

SECOND PERIOD

From 1800 to 1820 was the period
of most active Spanish mission in-
terest in the San Joaquin valley.
Until after 1800, the fathers were so
busy on the coast that little atten-
tion could be given to the Valley
and after 1820 interest seems
have been given to work elsewhere.
One of the first to urge the estab-
lishment of a mission in the Tul-
are valley was Father Juan Martin
San Miguel. In 1804 he made a trip
alone to a village on the shore of
Tulare lake. The conditions among
the Indians were very distressing
the good father, but he was forced
to return without accomplishing
anything very important.

BANNER YEAR

1806 seems to have been the ban-
ner year in the Valley exploration

and mission site hunting. Two well
organized expeditions were sent out
by the authority of the governor
himself. The work of these expedi-
tions resulted in the Valley being
explored from the extreme north to
the southern end and most of the
important rivers and other features
being named and desirable places
noted.

One of these expeditions of which
Father Jose Maria Salvidea was the
diarist, left Santa Barbara on July
19, 1806. It kept to the northwest
of Buena Vista lake and passed to
the south and east of Tulare lake.
Some time was given to the Visalia
region. This country with its trees
and water very much impressed
Salvidea. About the Fresno Tulare
county boundary line, the party
turned south and went out of the
Valley by way of Tejon pass, reach-
ing Mission San Gabriel August 14.

IMPORTANT TRIP

Probably the most important ex-
ploring expedition ever sent into
the Valley was the one that left
Mission San Juan Bautista on

September 21, in command of Cap-
tain Gabriel Noraga. The party
crossed the San Joaquin south of
the mouth of Nonposa creek and
proceeded north naming the streams
it crossed as mentioned in the pre-
ceding article until it reached the
Caleveras. It then turned back to
the Merced and explored up and
down that river. The leader was
very much impressed with the
country as a desirable mission site.
When the San Joaquin river was
reached near Millerton, it was ex-
plored in the same way—one party
going up the river, another down
stream. The party that explored up
stream reported that 20 years be-
fore a company of men had come
from east of the Sierra Nevada
mountains and had treated the In-
dians badly. When the Kings river
was reached the same story was
heard from the Indians there. This
and similar glimpses of unwarmed
expeditions leads one to believe that
the records that have come down
are far from being complete.

Noraga and his party were also

impressed with the Visalia country.
The official report of this expedi-
tion said "This region (the Visalia
country) covered with oaks, has
three thousand souls eager for con-
version, and is the best place seen
for a mission."

The party moved on south, pass-
ing through Bakersfield, and out of
the Valley by way of the Tejon
pass, reaching San Fernando No-
vember 3.

Expeditions looking for mission
sites continued to be sent out as
late as 1820 and perhaps later. The
reports brought back for most part
confirmed the impressions of the
ones cited above. Of all the places
found from the northern to the
southern end of the Valley but three
—Merced, Visalia, and Bakersfield—
received much favorable comment,
and of the three, Visalia most im-
pressed the explorers.

However, the cost of maintaining
a mission and presidio so far inland
and the dwindling mission interest
probably prevented a mission being
established there.

SANTA ROSA, CAL., PRESS-
DEMOCRAT
JULY 1, 1923

Former Hunting Ground of Indians Is Scene of Lively Gathering of Redmen Tribes

(By HERBERT W. SLATER).

The Indians, that is, the Im-
proved Order of Red Men, held
sway Saturday night and Sunday
morning on the happy hunting
ground on which in the years gone by the
Yulupa's formerly roamed.

The forest glade, the babbling
brook, the rugged hillside and the
smooth face of the valley; the
moonlight and the tree tops en-
circling nature's lodge room made
a picturesque setting for the great
out-of-door adoption of pale faces
who were inducted into the mys-
teries of the order.

The foregoing furnished enough
of a description of the spot select-
ed on Peach Flat to suggest to all
chiefs of the Improved Order of
Red Men that the traditional work
was given additional realism to
the candidates that could not have
been emphasized within the four
walls of a downtown building
fashioned by man.

During the progress of the three
degrees, the adoption, the warrior,
and the chief, a number of climaxes
were introduced reflecting the terror
of the storm and the after-calm,
so to speak. The moonlight over
head lent contrasts to the electric
lighting close to earth which aided
the degree teams to perform their
part more effectively.

Chiefs in war garb of the Indian
danced about the council fire that
was kindled at 9 o'clock and which
were not extinguished until 1
o'clock Sunday morning.

Those who witnessed the exemp-
tification of the three degrees by
the teams of Samoset, Vallejo, Gen-
nessee, San Rafael, and Yulupa of
Santa Rosa, were loud in their
praises Sunday morning of the fine
exhibition shown by these teams.

From many sections of Northern
California came representatives to
witness the out-of-door initiation.
The class initiated was a large
one and the occasion was under
the auspices of the Past Sachem's
Association of Northern California

and represented a distinct compli-
ment to Great Sachem Will B. Cor-
rick of Santa Rosa.

Great Chief of Records Porter L.
Bliss, and Great Junior Sagamore
H. J. Trueb, the latter famous in
the order for his great interest in
the cause of the orphans, were
among the grand officers present.
Sachem M. E. Crossfield of Yulupa
tribe, opened the proceedings and
added his word of welcome to those
uttered by Mr. Corrick and Mr. Lee.

N. A. Ridley of Santa Rosa was
chairman of the general committee
of arrangements. The singing by
the Glee Club of Samoset tribe
added great enjoyment. The musi-
cal program was under the direc-
tion of Fred Cassini of this city
with John Felcioni as chairman of
the committee on grounds. Secre-
tary Manuel Felcioni was an able
assistant in all matters.

Early Saturday morning Chief S.
Gonzales of Petaluma tribe, arrived
at Peach Flat to prepare for the
barbecue feature, and attend to the
broiling of the huge quarters of
beef over the charcoal fires and
the cooking of the great crocks of
Spanish beans. It goes without
saying that the feast was thoroughly
enjoyed. The occasion will long
be remembered by all who partici-
pated in it.

HEALDSBURG, CAL. TRIBUNE
JULY 28, 1923

INDIAN TOPIC AT CHURCH MEETING

364
Most of the churches of Healdsburg will join in a pow-wow at the Christian church Sunday at 8 p. m. It will be Indian evening, according to Miss Hope Elizabeth Haupt of Washington, D. C., interdenominational missionary, lecturer and writer on affairs of Redman's land.

"I went to Ukiah this week, with Mr. and Mrs. Leroy Thompson, the leading Indians of the Geyserville Wappoos of the Pomo," said Miss Haupt, "and secured a Pomo of the Uki branch to come and give a short address on the subject 'From the Indians' standpoint?' It is going to be a treat to hear Stephen Knight, one of California's Indians who was a delegate in February, 1922, to Washington, D. C., to present the claims of the California Indians to Congress. He resided there three months and met many of the country's leading citizens, white and red. Mr. Knight is full of his subject and speaks with the natural dignity and eloquence of our Indians that it always enjoyed by white men.

Miss Haupt's address will be on the subject, "The Challenge of Redman's land to America Today." Rev. Geo. B. Clark, who has had a number of years of experience among the Mendocino county Indians, will give a short address on the subject: "How the Church May Become More Efficient in Her Missions in Redman's Land."

Mrs. Walter Leroux will probably speak, as secretary of the Guilford school P. T. A.

Rev. R. K. Acuff, who has viewed at close range our wonderful Indians, the Hopi, Zuni and Navajos, with their ancient civilization, during his years of service in the desert, will give a short talk.

Miss Haupt will give a tiny talk down by the Russian river at 6:45 to the Union Young People's meeting of Healdsburg and vicinity.

In the morning at 11 a. m. Miss Haupt will speak in the Christian church on the subject "Our Noble Mountain Whites of Dixieland." She was three years a worker there and is a very great admirer of these Scotch-Irish of

Sacramento, Cal. Bee
AUGUST 20, 1923

SUPERVISORS OF INDIAN SCHOOLS MEET IN CAPITOL

By LEO A. McCLATCHY.
WASHINGTON, August 20.—(Bee Bureau)—Supervisors having jurisdiction over schools at various Indian reservations convened here today for a week's conference with Indian Commissioner Burke.

The purpose of the meeting is to map out educational work to be carried on during the coming term. W. W. Coon is attending as supervisor of the Indian schools in California, Oregon and Washington.

ALTURAS, CAL. NEW ERA

AUG 29 1923

INDIAN FAIR AT FORT BIDWELL

364
The Indians have expressed a desire to put on their own Indian Fair at Fort Bidwell, September 7th, 8th, and 9th. This meets with the approval of nearly everyone previously connected with the management of the Indian fairs, and best wishes for the success of this fair are expressed.

The Indians promise good horse races, Indian dances and games of their earlier life before the white man came. With their growing knowledge of amusements learned from their white friends, coupled with their native ability and ingenuity in presenting something new and entertaining, the Indian Fair on September 7th, 8th and 9th, should be an attraction worth traveling to see. From plans already under way it is learned that only Indians will take part in the programs, and a true Indian show will be put on by the Pit River and Paiute with the assistance of their Oregon and Nevada relatives.

The educational value of fairs will not be neglected by them, and liberal premiums have been provided for exhibits of baskets, bead-work, native industry workmanship and agricultural products.

Nothing will be exhibited unless it has been made by an Indian. The fair will not be a free show; but if you are afraid of Indians in old time paint and costumes, look out.

Indian Maiden Will Describe Baskets, Rugs 3 In Fair Display

Mono Tribe to Lend Many Valuable Baskets, Pieces of Pottery to Butts Display

Watanea, an Indian girl, of the Mono tribe which is located near North Fork of the Kaweah River will be in charge of the display of Indian baskets, pottery and Navajo rugs which are to be exhibited in the Tulare County Fair by Reverend and Mrs. B. F. Butts.

Watanea's name outside the tribal reserve is Miss Rosa Isabella Harris, and according to Mrs. Butts she will demonstrate the various baskets, describing their uses among the Indians and will also give information concerning the various kinds of pottery and the Navajo rugs on display.

According to Mrs. Butts some very valuable collections of baskets have been borrowed from the Mono Tribe for exhibition at the fair and a number of other collectors in various parts of the county have assented to loaning their collections for the display.

Mrs. Butts conferred with Mrs. M. C. Zumwalt, in charge of the Women's Department of the fair in regard to the space to be set aside for the collections of Indian baskets, pottery and rugs.

ANNUAL FIESTA

The Saboba Indian will hold their annual Fiesta at San Jacinto tomorrow at 9 o'clock in the evening, continuing through Sunday, September 9th.

Features of the 8-day fiesta will be the fire dance, the peon game, between men and women, preaching by an Indian exhorter who gives his message in three languages. There will be a big barbecue, bronco riding, horse races, etc., and every evening dancing on the cement floor of the ramada.

CRESNO, CAL. HERALD 100
SEPTEMBER 1, 1923

INDIAN MAID TO DESCRIBE FAIR DISPLAY

Valuable Baskets, Pieces Of
Pottery For Tulare
County Fair

364
TULARE, Sept. 1.—Watanea, an Indian girl, of the Mono tribe which is located near North Fork of the Kaweah river, will be in charge of the display of Indian baskets, pottery and Navajo rugs, which are to be exhibited in the Tulare county fair by Reverend and Mrs. B. F. Butts.

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OAKLAND, CAL. TRIBUNE-783
SEPTEMBER 9, 1923

Indian Day 364 Program to Be Given by Club

"The Myths and Songs of the Mewuk Indians," will claim interest at the Indian Day program which will be given on Tuesday under the auspices of the United Arts department of the Twentieth Century Club. Professor D. N. Lehmer of the University of California Extension Division will deliver the lecture. Groups of Indian songs appropriate to the myths will be rendered, together with a group of Cadman's Indian compositions. Miss Eloise Cross, soprano, will be the soloist.

An extension exhibit of handwork of the Navajo, Hopi and Indians of the Plains will be installed under the direction of E. E. Chapman.

EUREKA, CAL. TIMES 100
SEPTEMBER 15, 1923

INDIAN SPORTS 364 IN CELEBRATION OF NEW HIGHWAY

TWO-DAY FESTIVAL AT HOOPA;
WHITE DEER SKIN DANCE
TO LAST ALL WEEK

Hoopa will celebrate the opening of the new highway down the Trinity river to Weitchepc with a two-day festival starting today. A baseball game between a picked nine from Orleans and the Hoopa Dreadnaughts will be the feature today.

Sunday morning Brizard's Best will meet the winner of today's game in a championship contest. An Indian stick game between Indians of Hoopa and Orleans is being arranged for Sunday afternoon.

Closing the celebration Sunday evening the Indians of Hoopa will start the historic dance of the white deer skin which will last through out the week, coming to an end Sunday the week, coming to an end Sunday, September 23.

During the week several dances will be held in the community hall in Hoopa.

BLUE LAKE, CAL. ADVOCATE
SEPTEMBER 15, 1923

EUREKA NAMED FOR NEXT INDIAN CONVENTION

364
Benjamin Wilder of Orleans was elected president of Indians of California, District No. 1, comprising Humboldt, Del Norte and part of Siskiyou, at the convention of that body, which was concluded at the auto park Sunday evening. Other officers named at the meeting were F. N. Parker of Garberville, vice president; Ellen Norris of Requa, secretary; Ben Scott of Blue Lake, treasurer. Eureka was named as the site of the 1924 meeting place of the delegates. Next year's session will be held during the month of September.

Hundreds of delegates and tribal members from the district are expected at the next convention. In addition to the meeting, a monster fair will be arranged, in which not only the delegates, but all Indians of the district are expected to take part.

A count will be taken of the Indians of the district by a committee appointed by F. G. Collett, executive representative, according to a decision reached at the Sunday session.

GREAT POW WOW OF TRIBES, FAIR FEATURE

Largest Gathering Of Indians Will Attend
Madera Fair

364
MADERA, Sept. 29.—The greatest of it is demonstrated gathering of Indians ever assembled in the San Joaquin valley since pioneer days is promised by Chowchilla as a feature of the Madera county fair to be held Thursday, Friday and Saturday, October 4, 5 and 6. More than 150 representatives of the fast disappearing tribesmen of the mid-California Sierras are to attend. The grape picking season has brought them down from their homes and the prospect of three days' entertainment has aroused them to an unusual pitch of enthusiasm.

S. F. CAL. JOURNAL
OCTOBER 1, 1923

licity.

364
The deplorable condition of Indians in the remote sections of California was the subject of an address before the Business and Professional Women's Club, by Mrs. John W. Henderson, who recently

returned from a visit to their district, at the instance of the Indian board of cooperation.

Ignorance of their status and disregard of their rights have resulted in many injustices being visited upon the Indians, Mrs. Henderson told her auditors, and their inability to accustom themselves to ways of living which were different from the free and open lives they had before the coming of the white man had so depleted their ranks, there were now living in California only one-third of the 210,000 Indians in this state when gold was discovered. Mrs. Fred D. Meyser sang "Indian Lullabies," "Prayer to the Gods," and "Only God Can Grow a Tree." Mrs. J. W. Bibby was the accompanist.

SAN DIEGO, CAL., UNION 50
DEC. 7, 1923

ANNOUNCE LECTURE ON PUEBLO INDIANS

364
An illustrated lecture on "Pueblo Indians" is announced by the Natural History museum, Balboa park, as the event next Sunday in its regular Sunday afternoon lecture

course. The speaker will be Lansing P. Bloom of the State museum, Santa Fe, N. M. Mr. Bloom comes from the land of the Pueblo Indians whose life he will describe and he has made a life-long study of their tribal customs. He has visited many of their community dwellings, both ancient and modern, and has been present at their religious festivals. The lecture will be fully illustrated with a choice series of lantern slides, from the collections of the Santa Fe and San Diego museums. It will begin in the Natural History museum's lecture hall at 3 p. m. and is free to all.

SAN DIEGO, CAL., UNION 50
DEC. 9, 1923

PUBLIC INVITED TO FREE LECTURE

Authority on Pueblo Indians
Will Discuss Ancient People and Ceremonials.

364
The usual Sunday afternoon lecture under the auspices of the San Diego Society of Natural History will be given this afternoon by Lansing P. Bloom, assistant director of the State museum, Santa Fe, N. M. The subject of the lecture, "Pueblo Indians," is one with which Mr. Bloom is particularly well qualified to deal, since he has made a lifelong study of these, the last remnants of a highly cultured race once inhabiting the region known as the arid southwest.

The lecture will be illustrated by a series of lantern slides especially selected for this occasion and will show the ceremonial dances and other forms of expression used by these people to set forth their beliefs and thoughts about their personal and tribal relations to nature.

The symbolism of their work as shown in their paintings and pottery will be illustrated, as will also the types of the people themselves, their homes and the country in which they have established themselves. Many pictures will be shown relating to the old missions of the region, some of which were well established in the early part of the 17th century. This is regarded as a treat that none should miss.

The lecture will be given in the lecture hall of the Natural History museum, Balboa park, at 3 p. m. Doors will be open at 2:30. The lecture is free and a cordial invitation is extended to all who wish to attend.

Los Angeles, Cal., Express

DEC. 12, 1923

Indian Welfare

364
Woman's Club of Torrance. will meet Thursday, December 13, at 2:30, in the Methodist Church of Torrance. Mrs. Frank Sammons, past president of the club, who is now district chairman of Indian welfare, will speak on matters relative to her department work. Miss Betsey Byrnes, a pupil of Estelle Heart Dreyfus, will contribute a group of Indian songs appropriate to the program. Among them will be "Her Shadow," by Cadman; "On Cloud I Will Ride," by Homer, and "Invocation to the Sun," by Carlos Troyer.

HANFORD, CAL. JOURNAL 159
JANUARY 11, 1924

SPEAKER ON INDIANS FAILS TO SHOW UP

364
LEMOORE, Jan. 10.—The club-women who assembled at the rooms of the Lemoore Woman's Club this afternoon were disappointed in not hearing Mrs. B. F. Butts, chairman of the committee of the San Joaquin District Federation on Indian Welfare, who was announced to speak on what was to be featured as an Indian Day program, but failed to appear. In keeping with the plan the decorations were largely in articles of Indian craftsmanship, including the interesting and valuable collection by Mrs. W. J. Nichols of this place, consisting of some 54 specimens of baskets gathered from different tribes and in different portions of the state. There was also displayed a fine specimen of Indian basketry made in Drum Valley, for Miss Nadine Kelley of Hanford, with her name worked into the texture together with Indian designs, done by Mrs. Joe Wilcox, an Indian woman. A feature of the afternoon was also the rendering of a piano solo, "The Indian," by Miss Evelyn Burke, which was rendered with fine expression.

In the absence of Mrs. Butts a feature of the afternoon was an address by Mrs. L. P. Mitchell of Corcoran, president of the San Joaquin District Federation of Woman's Clubs, who spoke on the meeting of the Biennial National Convention to be held in Los Angeles June 3 to 13, inclusive, of the present year, and also on the plans of the work before the San Joaquin Federation for the year. The address was followed by a service of light refreshments.

YUBA CITY, CAL. FARMER--365
JANUARY 18, 1924

Indian Legends and Early History Discussed By Club.

An interesting meeting of the Meridian Wednesday Evening Embroidery Club was held Wednesday afternoon of this week with Mrs. E. V. Jacobs presiding. The principal subject was "Here and There In Yosemite" and several interesting Indian legends were given and other history of the Indians of California discussed. There was a large collection of Indian relics displayed, several members having a very fine collection.

WILL GIVE FREE TALK ON INDIANS

San Diego county's leading authority on Indian lore, Edward H. Davis of Powam Lodge, Mesa Grande, will be the speaker Sunday afternoon at the public lecture course at the Natural History museum, Balboa park, according to announcement by the museum authorities. Mr. Davis will take as his subject "Some of the Little-Known Tribes on the West Coast of Mexico," and will illustrate it with lantern slides and exhibits.

Mr. Davis is said to have made a life-long study of the Indians of southwestern United States and Mexico, to have lived with them, and in some cases, even to have been admitted to tribal membership. On Sunday he has promised to deal particularly with his experiences on extensive travels in Tepic and the state of Nayarit, Mexico. He will tell of trails and transportation in the Sierra de Nayarit, of the Huichol and Cora Indians—their habitat, characteristics, arts, industries and general culture. It is expected that he will exhibit some of the handiwork of these Indians to supplement his lantern slides.

All persons are invited to attend the lecture, without charge, which will begin at 3 o'clock in the lecture hall of the Natural History museum, the doors being open at 2:30.

Indian Warfare Members To Convene Saturday In Riverside

A number of women from the various clubs in the community will make a trip to Riverside on Saturday of this week to attend the annual meeting of the Federation of Indian Welfare, a national organization composed of club women who are interested in the future of the long-suffering Indian race.

The convention will be held at the home of Johnathan Tibbetts of Riverside, the well-known Chief Councillor of the Tribes, who has lived with the Indians for many years and championed their cause as his own. Mr. Tibbetts is a white man and the self-appointed guardian of Indian welfare in the southwest. At his request, Mrs. J. C. Yorba of Placentia, local representative of the Federation of Indian Welfare, has arranged a program to be presented for the entertainment of the Redmen who will give their ceremonial dances and religious rituals before the visitors.

Among those included on the program are Mrs. J. J. Farley, of Fullerton, Jose Sanchez of Yorba Linda, Mrs. Estella Walker, J. H. Summers, Billie Summers, all of Atwood, and Miss Valencia Ruiz of Placentia, all of whom will give vocal numbers. Mrs. Herbert Sullivan and Miss Marie Perez of Placentia will contribute several readings. Mrs. Sullivan and Mrs. J. E. Scott are preparing a musical reading, "Te Deum Laudum," and "In a Department Store" is the humorous selection which Mrs. Sullivan has chosen. Mrs. Walker will sing "The Land of the Sky-Blue Water."

WOMEN'S CLUBS AID IN INDIAN WELFARE

A joint committee from four clubs is working for betterment of the Indian school at Big Valley reservation. Lakeport, Finley, Big Valley and Kelseyville clubs each have three members on the committee and Mrs. Dunbar as County Chairman presides.

Mrs. Payne, the teacher of the Indian school, is very much interested in the development of her charges, and at her suggestion, and to assist her, this work is being carried on.

The committee will endeavor to establish in the school, a simple course of domestic science, plain cooking and plain sewing; also cleanliness and gardening.

Materials are being collected for handkerchiefs, wash cloths, towels, etc., which the children will hem as their sewing lesson. Cooking utensils, dishes, knives, forks and spoons will be needed. The committee is purchasing a stove with contributions from the clubs. Any one desiring to assist in this work may do so. The committee from Lakeport includes Mrs. Brehme, Mrs. Harry Jordan and Mrs. Bleakmore. Any of these ladies will gladly see that your donation is taken to the school house.

On Wednesday, April 30, there will be an entertainment with refreshments at the Big Valley school house, at Finley, to raise funds for the furtherance of this work. A silver collection will be taken.

The Woman's Civic Club takes pleasure in announcing that Mrs. L. G. Curry has been elected President and Mrs. H. C. LaMotte, Vice-President; Mrs. Brehme, secretary and Mrs. Harry Jordan, treasurer. With such a group of officers the club should have a successful year.

The club has been greatly benefited financially through its connection with the Little Theatre. This activity in our community is something we may well be proud of. Many towns much larger than ours would be glad to have the advantage that we enjoy. Mr. Hqs well has a peculiar genius for gathering talent and the performances do him great credit. It is to be hoped that interest will not wane in these performances. They encourage latent talent in our people, give enjoyment to all, bring people closer together and are a financial help all around. The Civic Club appreciates all the benefits derived.

This week, Friday, the club will have a continuation of the rag tacking. There will be a short program and coffee or tea and sandwiches. All welcome, bring your thimble, needle, and thread; and a riddle.

The following Friday, the 17th there will be a program on Conservation. Since there is so much interest just now in saving the redwoods and in preserving our own forests this program should interest everyone and all. Both men and women are invited to attend.

The Executive Board of the County Federation met at Upper Lake on March 31st. There was a good attendance and plans were formulated for the Convention to be held in Lakeport May 16th, under the auspices of Scotts Valley Social and Improvement Club. Delicious refreshments were served by the ladies of the Upper Lake Club.

APRIL 9, 1925

INDIANS GATHER FOR CONFERENCE 364 OF FEDERATION

RIVERSIDE, April 9. — Three hundred Indian chiefs and headmen representing fifty-seven tribes are gathering here for the semi-annual conference of the Mission Indian Federation.

The meeting of the Indians are of a secret nature throughout the week until Saturday, which is to be open day. The public is invited to attend a big free barbecue served in old Spanish style by the Indians on Saturday. Special Indian dances are to be that evening.

CLUB WOMEN TAKE ACTIVE INTEREST IN WELFARE OF INDIANS

364
Unusual activity has been carried on in the several clubs of the county federation during the past three months, in the department of Indian welfare. Very important measures are at present before the state legislature asking for the appropriation of \$25,000 for a complete survey of the California Indians, and the appointed committee making the survey must have at least one member who is an experienced agriculturist, and also report must be made within one year after appointment.

The other bill provides for an appropriation of \$100,000 for immediate relief as shown necessary by this committee, by means of the State Board of Health.

It may be of some interest to know that Senator Fred Handy of this district, and Senators Slater and Nelson, from Sonoma and Humboldt, respectively, introduced these bills into the senate. They have been unanimously passed by the senate finance committee, also on the floor of the senate, and a great deal depends on the action of the ways and means committee, who will receive the about Friday. Each and every club in Lake county who have studied these bills have heartily endorsed them.

A series of meetings by special committees from four clubs, viz.: Finley Country Club, Big Valley Improvement Club, Kelseyville Woman's Club and Lakeport Civic Club, have been held for the purpose of investigation and assistance in the needs of the Big Valley reservation school principally, although the homes on this reservation are somewhat in need of help as well. A sufficient contribution has been made that a committee has been delegated to place a stove in the school for the purpose of domestic science instruction by the teacher, and preparation of something in the way of lunches, which are sorely needed.

Mrs. M. H. Dunbar, Kelseyville, is state chairman of Indian welfare for this district.

Materials and supplies for needlework instruction were delivered on Tuesday of this week to their teacher, Mrs. Payne. But there is still much to be accomplished and to that end, financially as well as from an educational standpoint, this committee is arranging an Indian Welfare benefit, with program and refreshments, for the women of the clubs of the federation and other interested persons, on Thursday afternoon, April 30th, at the Finley school house. There will be no charge for admission, but a voluntary contribution for use in carrying on the work under way will be greatly appreciated.

Reserve this date for a great get-together of organized women who can be depended upon to work together for that which makes a better life.

CLUB HAPPENINGS

Mrs. Gillespie's Program Much Enjoyed by City Club

364
By EOLINE ALDRICH

One of the largest audiences of the year showed every evidence of sincere interest in the Indian welfare program at the Woman's City club yesterday afternoon, arranged by Mrs. Louis J. Gillespie, Los Angeles district chairman of Indian Welfare, C. F. W. C.

By way of atmosphere, Mrs. Gillespie brought to the auditorium a beautiful Hopi ceremonial blanket, unusual in design and coloring; a smaller blanket representing the skirt of a Navajo, and a huge basket woven by Pima Indians and intended for storing grain.

Gifted Indian Baritone

Haske-Nas-Wood, noted Navajo Indian baritone of Arizona, produced a tone poem of exquisite beauty in his group of native melodies adapted by two popular composers. The opening number was "Love Song" (Grunn), followed by "The Ghost Pipes" and "Aooah" (Lleurance), which displayed the purity of the singer's voice to fine advantage, his high notes being especially appealing. As a fitting conclusion to the afternoon's talks, the singer gave "Love Song" (Lleurance), his accompanist being Miss Edna Schinnerer. Earlier in the afternoon Miss Mabel Syphenson provided his piano background.

Other music consisted of "Zuni Woman's Lullaby" (Troyer), "Ojibway Canoe Song" (Burton) and "Rainmaker's Song," given a dramatic interpretation by Miss Lucy Wolcott, who received appreciative applause. She was in Indian costume and Miss Schinnerer was her accompanist.

Indians in Need

This lovely music was a prelude to the real message of the afternoon, which was that right here in California with its bountiful crops, many indigent Indians lack sufficient food, adequate shelter and are poorly clad. "Having usurped their good farming lands and pushed them away back onto rocky hillsides," Mrs. Gillespie said in her talk explaining the condition of Indians of Inyo county, "the Indian bureau now claims it hasn't sufficient funds to properly provide for those unable to work."

Several weeks ago Mrs. Gillespie made a trip to Inyo county, gathered first-hand information and wrote a letter to President Coolidge which was indorsed by the Los Angeles district federation board. She read this letter yesterday, her reply and a letter from the department of the interior, in which the claim was made that as Indians of California are citizens, the state and county authorities should care for them the same as they do for other indigent persons.

"In view of the fact that an enormous sum is expended by the

Indian bureau for salaried officials, supposed to look after the welfare of the Indians," declared Mrs. Gillespie, "it is strange that there is no money to feed and clothe the sick Indians too old to work. And those salaries are paid with money belonging to the Indians."

Pending Bills

In conclusion Mrs. Gillespie made a plea that letters be written to Governor Richardson, Assemblyman Frank Merriam and Senator Cadet Taylor asking support of the two bills now before the state legislature, bills Nos. 336 and 337, which have passed the senate unanimously, but have yet to face the possibility of the governor's veto. They provide for an investigation into the condition of Indian affairs in California and assistance for all indigent Indians. A number of women in the audience signified their intention of writing such letters at once, asking the governor to put his O. K. on the bills.

The other speaker was Mrs. Mary Clarke of Burbank, who lived 25 years at mining camps near the Apache reservation. She paid a high tribute to Indian women, saying all down the years they have kept alive a wonderful art in basketry and pottery, and she gave much interesting information about Indian customs. She brought home to her audience the cruelty to parents of taking their children away to be educated at government schools and agreed with Mrs. Gillespie that a splendid work for clubwomen would be to help open the public schools to these children.

SAN DIEGO, CAL., UNION CO
APRIL 15, 1925

PRAISES INDIANS IN KIWANIS TALK

William Tomkins Says They
Are Kindly and Honest;
Explains Sign Language.

That the American Indian is kindly, friendly, truthful and honest was the statement of William Tomkins who told members of the Kiwanis club, at the San Diego hotel yesterday noon of the sign language used by the North American Indians. The speaker related the history, customs and language of the Sioux, as well as telling of the sign language and of the 76 spoken languages used by various tribes in the United States. Prior to his talk he explained that for 10 years he lived on the Sioux reservation and had an opportunity to judge of the character of that tribe.

"An Indian," said Mr. Tomkins, "never punishes a child. He is more kindly than the white man. He is truthful to a fault. I traded with Indians for 10 years and never lost a dollar."

"Contrary to the general opinion, the old time Indian was more devout in his religion than was the white man. In fact, the Indians were 100 per cent in their observations of religious amenities."

FRESNO, CALIF.
REPUBLICAN
NOVEMBER 26, 1928

GIVES TALK ON INDIANS

EASTON, Fresno Co., Nov. 25.—Demonstrating Indian war whoops, calling and singing, F. T. Freeman, an Indian, appeared at a Lyceum number held in the Washington Union high school auditorium here Friday night. He was born while on the open trail and has never slept in a white man's house. He sleeps on a bed made out of brush out of doors. He also told how the Indian race was the source of a great number of the present famous inventions.

"The wireless telegraphy, for instance," he said, "first came about when the Indians went to the river's edge and gave sounds by the use of tom-toms and these sounds were relayed to far-off camps. This gradually developed into the invention of the white man's wireless."

He also told how the American people received the idea of observing Thanksgiving from the Indian. He described how the Indians cooked their turkey by wrapping it up, feathers on, in wet clay or mud.

Mr. Freeman also brought out the fact that during the war there were 10,000 Indians who served in the United States army and 7,000 in the navy.

The Indian visitor plans to leave the early part of next week for Los Angeles, where he will pick up two young men and then continue his trip on south into Mexico, where the party, of three will spend a month or two hunting mountain lions.

OAKLAND, CAL.
TRIBUNE
JULY 30, 1929

Indian Chiefs to Gather For U. S. Treaty Discussion

SONORA, July 29.—Chief William Fuller has announced that there will be a gathering of the Mewuk tribe, of which he is chief, at the Indian reservation at Cherokees next Friday, Saturday and Sunday. He expects Indians to gather here from all portions of the state, having issued invitations to the chiefs of the tribes throughout the state.

The meeting is called for discussion of the treaty claims against

the United States government. Among the speakers for the occasion will be Stephen Knight of Ukiah, president of the California Indian Brotherhood, and Everett E. Wilder of Oakland, secretary. John Collier, secretary of the International Common Welfare club, will be the pale face speaker.

Chief Fuller bids welcome to the white friends of the Indian to the three-day celebration, which will include the usual Indian dances and rites of the tribes.

OAKLAND, CAL.
TRIBUNE
SEPT. 12, 1929

Group of women authors who have membership in the Berkeley City club.

District Federation Public Welfare Department Will Conduct Forum at Tomorrow's Session

THE crippled child, Indian welfare, social and industrial problems and public health—these are a few of the topics listed for discussion when the Department of Public Welfare conducts an open forum during tomorrow's morning session of Alameda district, California Federation of Women's Clubs.

Delegates from federated clubs in five counties will go to Crockett for the all-day session, to begin at 10 a. m., in the community auditorium there, with J. S. S. Ripley of Richmond in the chair. Among those who will direct discussions of their departmental work are: Mrs. W. W. Brown of Oakland, chairman of the narcotic division; Mrs. E. E. Smith of Oakland, chairman of public health; Mrs. Harry Nathan of Oakland, chairman of social and industrial problems; Mrs. Frank Grille of Angels Camp, Indian welfare; Mrs. W. J. Dunlap of Antioch, community welfare, and Frank S. Marnell of Stockton, department of child welfare and crippled children. Mrs. Thomas R. Hanna of Martinez is general chairman of the public welfare department.

The regulation and improvement of dance halls in San Francisco will also be a subject in prominence during the noon luncheon, when Miss Georgiana Garden, commissioner of dance halls across the bay, will be guest speaker.

Demonstrating the importance of junior auxiliaries in federation work is the announcement that the afternoon session of tomorrow's meeting will be taken over by the department of junior membership, of which Mrs. L. Wynne Newell has charge, with the assistance of her county chairmen.

S. F., CALIF.
CALL-BULLETIN
SEPT. 18, 1929

U. C. Plans Summer School to Study Indian Ancestry

A summer school among Indians for purposes of anthropological study is the latest successful educational venture of the University of California.

Prof. A. L. Kroeber, chairman of the department of anthropology, has just returned from a nine weeks' stay in northwest Arizona, where he took part in the first anthropologic summer school sponsored by the John D. Rockefeller Jr. anthropological field station. The station will be established soon at Sante Fe, N. M.

WHITTIER, CALIF.
NEWS
MAY 8, 1931

LECTURES ON INDIAN LORE

Local Professor Directing Series

As a final touch to the work he has been carrying on toward the completion of a book on Indian art and philosophy, Dr. Louis T. Jones, professor of history at Whittier College, is directing a series of open forums in Los Angeles, bringing together many of the nation's leading Indian thinkers for the purpose of discussing the native Indian religious, economic and social outlook on life.

The philosophy department of the Los Angeles Public Library has scheduled a date on its lecture program for May 18, at which Dr. Jones will present the theme. This course is under the direction of Prof. John Bewdin, professor of philosophy at U. C. L. A.

Many prominent speakers have been on this lecture series during the past two months, including Dr. Herbert W. Carr, of U. S. C.; Dr. Hugh Miller of U. C. L. A.; Dr. Hartley Burr Alexander, of Scripps College, Claremont, and Dr. F. C. S. Schiller, of Corpus Christi College, Oxford, England.

The publicity department of the L. A. library is sending out invitations for this lecture, especially to the prominent Indians of the land. The lecture will be given in the lecture hall of the library, on the first floor, and will be open to the public. The hall will seat some 400 or more persons.

On Monday, June 1, the seminar room in the history section of the library has been reserved for a follow-up discussion, at which Indians only will attend.

Further invitations have come to Dr. Jones to participate with the Cherokee council at the home of

Mrs. Isabel Newlin, head of the Indian committee of Los Angeles Federation of Women's Clubs, and at the homes of Nippo Strongheart and Chief Standing Bear, Sioux.

Copies of the written lecture have been submitted for criticism to the distinguished Indian divine, Dr. Sherman Coolidge, dean of St. Johns Cathedral, Denver, Colorado; to Hon. Huston B. Teehee, Cherokee of Oklahoma, and recent member of the supreme bench of that state, together with James Hamilton, of Montana, legal council for the Blackfoot Indians.

Wide-ranged interest is being aroused in Dr. Jones' forthcoming book, the completed manuscript having been examined by Dr. Arthur C. Parker, Seneca, director of the Rochester Museum of Natural History; Dr. Benjamin F. Shambaugh, president of the American Political Science Society, and Dr. Harlow Lindley, curator of the Ohio State Archaeological and Historical Society.

The work promises to add materially to better mutual understanding of the red and white races, and in its accomplishment Dr. Jones has spent years of study and research among the tribes of western States.

California miscellaneous clippings (Social, cultural, etc.)

1922 - 1938

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Indians of California

Some Interesting Bits of History about the Early Inhabitants of the Lindsay District

By W. T. DUNCAN

Away back in the remote past, the Spanish "Padres" established missions throughout the southern half of California for the enlightenment and Christianizing of the Indians, and much credit is due to them for their earnest efforts in trying to bring civilization to those people. They endured hardships and privations, and some of them perished miserably in their futile cause. Some of the missions still stand as monuments of their energy and enterprise and the spirit that animated them.

The Indians about the missions were commonly called "Mission Indians", but as a matter of fact, they were "Diggers," a name applied because of their propensities for digging roots. There were several branches of that tribe and they varied considerably in their habits and customs according to their locations, and if separated by many miles they spoke a different dialect. Their vocabulary was limited to but few words, and mostly spoken in guttural sounds, not much above the language of monkeys.

The Indians of the low river valleys subsisted chiefly upon succulent roots, fishes, lizards and other small reptiles and rodents and lived in squalid brush shacks teeming with vermin and not fit to be called the habitation of man.

Those of the up-lands subsisted upon the larger varieties of game, wild fruits, berries, and acorns, and lived in wigwams covered with the skins of wild animals while some dwelt in the caves on the mountain sides.

The Oleepas, or "Fort Sutter Indians" as they were sometimes called, inhabited the Sacramento Valley and Feather River country and were quite numerous at one time, but now it would be hard to find a single representative of the tribe. The residue was probably consolidated into some other branch of the Diggers.

Those Indians were very low in the scale of humanity, going practically naked when the first white men came into that country. Their huts resembled in form the Igloo of the Eskimo, but were constructed of sticks and mud instead of snow. Of course, after the whites settled in that part of the country, they soon adopted the custom of clothing themselves, but soon fell into a condition of disease and degeneracy through the use of alcoholic stimulants supplied to them by the miners, so that their numbers were rapidly decimated. Such is the history of this country.

While the Indians have been shown their weakness in one way, they have been weakened in another, which was perhaps worse. But to this writer, they have always been a very interesting study.

Often visited Indians

When I was a mere boy my father often took me with him to the Indian settlements, and I always tarried as long as I could just to study their ways and their habits, and during my lifetime I have been among them considerable and have made quite a study of them.

Fine Basket Makers

Some of them are real artists in a way. The Eshom Valley Indians are the finest basket makers to be found anywhere. Of course the women do that line of work. Their skill has brot them prizes at the fairs at different times. I have had the pleasure of witnessing their old time method of preparing their food, and have partaken of some of their acorn bread, "Otola" and, but for the filthy manner in which they prepared it, it wouldn't have been bad.

Cooking Ground Squirrel

But I couldn't go the ground-squirrel "Pohot." The way they prepared it was to scoop out a hole in the sand and build a fire in it. When the fire burned down, they would rake out the hot embers, put the "pohot" into the hole intact, removing nothing from it whatever. They covered it with hot embers, let it simmer for about an hour, then take it out, and eat it. Very little of it was thrown away. The way they prepared acorns was to gather great quantities of them in the autumn, remove the husk from every one of them, fill baskets with the hulled acorns, cover them with boughs, hang them high above ground, and let them dry.

Preparing Acorn Meal

Then the women would grind them into a sort of meal in mortars hollowed out in rocks. They had previously gathered quantities of berries and wild grapes and dried them. These they ground up and mixed with the acorn meal. The sacarine matter in the berries held the meal together so that they could make it into cakes. These cakes they would place in heated holes in the sand—cover with the hot embers—and in a few minutes take out nicely browned cakes. Scrape

running bear; Grizzly bear, "Mogum," killing bear. So it is with their language, almost every word has a double meaning.

Once Numerous Here

At one time the Diggers were very numerous throughout this country. On my own mountain ranch, and right near my house too, can still be seen the wigwim bottoms, or rather, circular depressions in the earth where the wigwams stood at one time. They can be seen around almost all of these springs in the hills here.

Black Chapter in County's History

But where are the Indians now? Ah, alas, that is a sad story. There is a black chapter in the history of Tulare county—that which deals with the treatment the Indians received at the hands of the early settlers of this county. They rather looked upon the Indians as "fair game," something they could destroy at their pleasure. I have heard "old timers," say as much, so I dare repeat it. It was a war of extermination. They thought no more of killing an Indian than they did a coyote. A wholesale massacre took place on the shores of Tulare Lake on one occasion when forty or more Indians were wilfully murdered. I have seen the bones of those unfortunate creatures.

Last Stand East of Lindsay

It seems that whenever a crime of any kind was committed it was charged to the Indians and the people organized and went against them at once. Finally the Indians in their own defense took up the tomahawk—put on their war paint and went on the warpath. And who can blame them. So the militia was ordered out with cannon and carried the war right into their own stronghold, and the Indians were besieged behind their rock fortifications and for three days the fight was waged against them. Finally the Indians retreated during the night carrying their dead and wounded with them. So it was never known how many were killed. One of the white soldiers was killed and two wounded. The battle took place at what is called "Battle Mountain," on the Geo. Dillon place, northeast of Milo. The Indians engaged in this fight were the Yokoh's and from that time on, their numbers steadily decreased and today there is not a single one of them left.

Last of Yokohs Passes

Joe Eley, of Exeter, was the last one of the Yokoh's, and he died about three years ago. Joe was a fine fellow too.

The Digger tribe of Indians mostly inhabit the foothill valleys from Kern County on the South to Amador County on the north, and, as laborers, they are more reliable than almost any other nationality.

In Mono County are the Mono Indians. The word Mono means "bitter water," and was applied to those Indians from the fact that most all of the lakes in that part of the country are highly impregnated with borax and alkali.

In Inyo County are the Pi Utes, the word Pi Ute means valley man. They are now a very fine lot of people, a number of them being farmers, and they seem to take education quite easily.

Yokoh, from which Yokohl valley took its name, meant in the Digger tongue "Mountain Men."

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Some Indian Words

Acorn bread was called "Otola," while wheat bread was called "Kietha," which constituted the two words wheat and bread. Each one of their words usually has a double meaning. For instance, Black bear, "Ashta," lazy bear; Cinnamon bear, "Ashtawa,"

running bear; Grizzly bear, "Mogum," killing bear. So it is with their language, almost every word has a double meaning.

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DECEMBER 20, 1922

PADRE RICARDO TO LEAVE PALA INDIAN MISSION

One of Best Beloved Priests
In Field Transferred to
Work in Arizona.

Fr. J. R. Purtil, known to hundreds of Indians in San Diego and Riverside counties as "Padre Ricardo," is to leave the little mission at Pala where he has been a missionary—in the last of the old Spanish missions that still continues in the original work of spreading Christianity among the California Indians—for a little more than three years. Fr. Purtil will go to the mission San Xavier del Bac, near Tucson, Ariz., there to await assignment to work in the mission field in Arizona.

"Padre Ricardo" came to Southern California a little more than four years ago and, after having been reared in a Connecticut home, educated for the priesthood and accustomed to a sedentary, scholarly life, began his work as an Indian missionary by living with the Indians in their rude mountain huts and beginning to learn their language. He has made himself one of the best loved priests in the mission field—a worthy successor in the line of devoted laborers begun by Padre Junipero Serra.

KNOWS LANGUAGE

The missionary began his work in San Jacinto, and had charge of the Indians of Saboba, Coahuilla, Santa Rosa, Warner Springs, San Ysidro and San Ignacio. When no priest volunteered for the difficult and lonely post at Pala, Fr. Purtil took up the work there.

Fr. Purtil is familiar with the Cahuilla language, one of the most obscure and difficult of the Indian tongues, and speaks the San Diegueno language well. He has also taught himself Spanish during his work in the mountains here. In addition, he has maintained a little school at Pala, kept up with the religious duties of his church, and done much to improve the physical condition of the half-ruined little out-mission which he first saw at Pala.

CHANGE PROMOTION

"I would like to stay with my people at Pala," Fr. Purtil said yesterday. "but I must obey my orders. The change is a promotion for me to harder work, but I have come to love the people here. Before I go, I want to express my thanks to the many kind people of San Diego who have helped me to improve the Pala mission, and who have made my work there more comfortable and pleasant."

Fr. Purtil recently returned from a two months' vacation, during which he visited his old home in Connecticut for the first time in five years. He also visited Magdalena, Sonora, Mexico, on the return trip, and preached at the feast of St. Francis at the mission San Xavier del Bac. While in the east he received high commendation for his work at Pala from Rev. William Hughes, director of Catholic work among the Indians.

DECEMBER 20, 1922

CHRISTMAS TREE GIVEN INDIANS

Tule Reservation Scene of
Festivities

Tulare County Clubwomen
Present Program

Dr. Taylor, Superintendent.
Goes to Nevada

[EXCLUSIVE DISPATCH]

TERRA BELLA, Dec. 24. — Indians of the Tule Reservation will long remember the Christmas entertainment given at the reservation schoolhouse in their honor by the Indian welfare department of the Tulare county Federation of Women's Clubs, under direction of Mrs. B. F. Butts of Terra Bella.

Community singing, Christmas stories, a beautiful tree laden with gifts and refreshments were features of the entertainment. Aside from the coming of Santa Claus, "The Other Wise Man," a picture story, proved the most popular feature.

INDIAN THANKS HOT

J. Garfield, an Indian, in the Tejon dialect, thanked the ladies for the courtesy, declaring this was the first time "white people from beyond Deer Creek had done such a gracious thing." Ross Ellis, graduate of the Indian school at Riverside, interpreted.

The Indian school is located in the heart of the reservation, comprising 60,000 acres. It was set aside in 1873, with an additional grant in 1875. There are only about 155 Indians on the reservation now, with perhaps 400 scattered over Tulare, Fresno, Kern, Kings and Madera counties under care of the supervisors. There are twenty pupils in school under direction of Mrs. Esther A. Holland. The building is fairly well equipped and good work is being done.

Land on the reservation is held in common, with individual allotments on which homes are built. Gardens and orchards are seen at many of the homes, water being provided by the government from the South Tule in cement ditches.

CATTLE RAISED

The Indians are running 1200 head of cattle on the reservation as well as a large number of horses. No hunting is permitted by outsiders except by special permit during the regular fishing season. The South Tule is stocked annually with trout, while much small game abounds in the wooded hills. Two hundred acres are included in headquarters at the reservation. Aside from the schoolhouse, there is an office building for the supervisor, a large dwelling-house and other housing quarters. Telephone service is maintained through the summer months.

Dr. Joseph J. Taylor, supervisor in charge, who is also a practicing physician, says that the Tule Indians are well behaved, but that their ranks are fast being depleted.

Dr. and Mrs. Taylor will leave soon for Fallon, Nev., where Dr. Taylor will be in charge of Indian reservation work in that State. Harry M. Carter, now stationed at Fallon, will come to the Tule Reservation to take charge.

DECEMBER 22, 1922

INDIANS EXPECT VISIT FROM SANTA CLAUS

Santa Claus is going to be good to the Mission Indian agency this Yuletide as Christmas cheer is to be a feature at the southland reservations. Not only do the white boys enjoy a visit from old St. Nick, but the redskins heap enjoy the festive occasion as they get a proverbial "kick" out of the yearly observance.

The Mission Indian agency has issued instructions to teachers of all Indian schools in its jurisdiction to give Indians of the day school a good time on Christmas. This will be done in grand style and Friday, the last school day before the holiday, has been set aside accordingly. Dinners are to be given this evening at each day school of the Mission Indian territory.

Money has been provided instructors and the teachers in turn are scheduled to purchase suitable gifts to be distributed among the Indians. Advances received here today indicate that the Shakespeare club of Pasadena has sent its annual gift boxes to the Pala, San Diego county, and Pechanga and Riverside county reservations. These gifts will be distributed by employees of the various reservations.

Superintendent Ellis, in charge of Indian work for this district, leaves on Saturday for the southland on an inspection tour, the superintendents' itinerary to carry him to the Pala reservation. Christmas and its customary cheer appears to be an event that is yearly looked forward to with great expectancy by the southland Indians, Superintendent Ellis declares.

INDIAN MISSIONARY SCHOOL OPEN TUESDAY

*Trainees To Have Four Days of Program, Closing
Friday; Fresnans To Speak*

CLOVIS, Jan. 27.—An Indian training school for Indian missionaries will be held in Clovis the coming week, beginning Tuesday at 7 p. m. at the Baptist church under the supervision of Rev. J. G. Brendel, and will continue until Friday night. There will be missionary workers present. The program: Tuesday, 7 p. m., devotional, Miss Swinson; 8 p. m., "God's Progress"; discussion.

Wednesday, 9 a. m., devotional, Miss Boynton; 9:30, "Christ's Program for His Church"; discussion; 11 a. m., "Christ's Program for Christians," Dr. C. W. Branstad, Oakland; 1:30 p. m., devotional, J. E. Rector; 2 p. m., "Relation of Christians to Christ," Bruce Kinney; 3:30 p. m., "What Christ Expects of His People," C. W. Branstad; 4:30 p. m., conference of workers; 7 p. m., devotion-

al, Miss Strange; 7:45 p. m., Holy Spirit as Christian Leader, Bruce Kinney.

Thursday, 9 a. m., devotional, Alfred Lord; 9:30 a. m., Bible study on cause and cure of sickness; 10 a. m., address, Dr. G. A. Long, followed by lesson from county nurse; 2 p. m., Christian Citizenship; address, Superior Judge Campbell Baumont; 3:30 p. m., caring for sick and old Indians; address, County Supervisor Lohead; 7 p. m., devotional, Clyde Thompson; 7:30 p. m., "The Christian in His Business Relations," Dr. H. E. Wilkinson.

Friday, 9 a. m., devotional, Miss Gorell; 9:30 a. m., God's Day," open discussion; 10 a. m., "What Makes Great People." Friday afternoon and evening devoted to important questions of the missionary work.

S F. CAL. JOURNAL
JANUARY 17, 1923

SAN FRANCISCO

Indian Girl Enters University—
Miss Ellen Norris, Klamath Indian girl, began a pre-medical course at the University of California yesterday, in order, she said, that she might practice medicine among her people.

S. F. CAL. CALL
JANUARY 16, 1923

Indian Girl Begins U. C. Medical Course

That she may make scientific treatment of diseases of interest to her people, thereby displacing primitive methods, Miss Ellen Norris, a full blooded Klamath Indian girl, today entered upon a premedical course of study at the University of California. She has for her goal the M. D. degree.

Clovis, Cal. Indep't. 74
FEBRUARY 1, 1923

Indian Missionary Training School

364
An Indian missionary training school is being held at the Baptist church this week with Rev. Brendel presiding. There are 32 missionary representatives and day and night sessions are being held. Dr. Branstad of Oakland, Bruce Kinney, and a number of prominent people are attending. Dr. H. E. Wilkinson will speak tonight and Miss Gorell will conduct the morning service. The afternoon and evening will be devoted to important questions of missionary work.

Sacramento, Cal, Bee

FEBRUARY 10, 1923

~~INDIAN AID SUCCESS~~

**Ieaka Auxillary Dance In Yreka
Clears \$150 For Destitute
Aborgines.**

YREKA (Siskiyou Co.), Feb. 10
The dance and social given by
Ieaka Auxillary Saturday evening
was attended by people from all
parts of the county. More than \$150
was realized, all of which goes in
to a fund for the relief of destitute
Indians. It is planned to give sim-
ilar events in different parts of the
county. One is now being arrange
for Happy Camp and another for
Hamburg.

The auxiliaries are composed of
white people and Indians who are
interested in the welfare of desti-
tute aborigines. Many people of
Siskiyou County feel an injustice
has been done the Indians in failure
to fulfill the treaty agreements
with the tribes of Superior Cali-
fornia, and patronize the benefit
enterprises with a feeling that the
Indians are entitled to it.

Old Indian Tale Tells How Giants 364 (2) Built Mt. Shasta

Returning to Sacramento from a recent trip of inspection to the Siskiyou county hospital, Miss Esther De Turbeville, of the state board of charities and corrections, took back an old Indian legend about the formation of Mount Shasta and the Klamath country.

The story, as it was told to her by an old inhabitant, who heard it from Indians, follows:

"Many years ago this part of the country was inhabited by giants. The greatest giant of all was the Chief Wyeka. One day he said to his people: 'I would have a high mountain built, so that I may keep a lookout on the valley below.' So a great army of giants was formed to bring earth for the chief's lookout peak. They dug the earth from a place in the west (Klamath valley) and carried it in burden baskets to the spot selected by the chief, and there they dumped it, one load upon another, until the mountain rose up, up toward the sky.

"Each day the chief stood on the top and watched it grow. One day he said, 'It is now high enough. The air is becoming cold up here; the snow falls ever. Bring no more earth.' Even as he spoke a detachment of the giants came up from the valley, bringing baskets of earth. When they heard the words of the chief they dropped their loads, each man dumping out his basket of earth where he stood. Thus were all the little mounds made.

"The leader of the workers was a great giant and his basket was the biggest. When he emptied his burden it formed the Black Butte. Then all the giants went away and left Chief Wyeka alone on his high, white mountain, from which he could watch the land spread out below him."

The chief and his giants are gone, but old Mount Shasta and the surrounding mounds survive to demonstrate the story.

UKIAH, CAL. DISPATCH
MAY 25, 1923

POMO INDIANS APPEAR 364 IN PENINSULAR SHOW

WILL ADVERTISE POW-WOW TO
SECTION LYING SOUTH OF
SAN FRANCISCO BAY

A party of thirty or more Poma Indians of Ukiah left here on the southbound 4:10 a. m. train Thursday, May 24, for San Carlos, where they will participate in the Indian feature at the Peninsula Pageant of Progress which will hold forth for nine days beginning Saturday, May 26. The party was in charge of Tom Mitchell, who gained fame at the Yo-kaya Pow-wow in Ukiah last fall as an Indian impressario. The Indian feature at the Peninsula Pageant of Progress will be patterned after the Indian village of the Yo-kaya Pow-wow. Prior to their departure to the south, the Indians gave a public exhibition at the ball park at which they went through their various dances, games, etc., wearing the native costumes, regalia and headgear.

The Indians were met at the ferry Thursday morning by a committee from the Peninsula Pageant of Pro-

gress and taken for a sight-seeing tour by automobile through the Presidio, Golden Gate park and the business district of San Francisco. They were also given a theatre party and a big dinner in the evening. The Ukiah Indians will be the guests of the Peninsula Association from the time they leave Ukiah until their return and will be well paid for their efforts at entertaining the thousands of visitors who are expected to throng the Pageant of Progress at San Carlos.

LAKEPORT, CAL. BEE
MAY 31, 1923

364 The California History and Landmarks committee have been busy gathering facts concerning the early history of the county and Indian legends and customs. This material will always be of great value to our county.

STANDARD WRITER OUTLINES CHANGE FOR DEVELOPMENT

(By CARL MARSHALL)

Last Sunday was a day of high festivity for both grownups and kiddies in the down-river districts of Morak and Mettah. Mettah school had closed for the summer the Friday before, and the festivities were staged by way of compliment to the teacher, Miss Alberta Settle, whose faithful service for two years, has endeared her to the good folks of Mettah. The scene chosen for the doings was that charming beauty-spot where Capell Creek pours into the Klamath after its cascaded flight down through the southern spurs of the Siskiyou. Capell, unlike most other Klamath tributaries, does not plunge into the river through an impassable gorge, but for some hundreds of yards above its mouth debouches out into a level little glade, that makes an ideal site for picnics, camping and the like. The spot is some ten miles down stream from Martins Ferry where the county highway crosses the Klamath over the big new suspension bridge. The place is reached by a fairly well-kept road that winds in and out and up and down among the cliffed and wooded canyons and lofty downs that make up the scenic panorama to the north and east of the big river. My early morning ride down through this lovely region was a joy long to be remembered. Transportation was by a span of sleek and capable steppers attached to an old-fashioned, honest-to-goodness "buggy", and driven by that accomplished Jehu and longtime stage man, Lew Morrison, of the Martin's Ferry Ranch. The shiny, swift-gliding auto, with its belly full of mechanical mysteries may be all right for up-to-date folk who are in a hurry, but for the acme of locomotive comfort, I, for one, hold to the good old way. There is time to observe and enjoy and with no fear of busted tires, sulky carburetors, or hundred-foot somersaults down among the rocks.

The end of the wagon-road reached at the Roy Ames farm, a mile or so from the picnic grounds, overlooking, and some 100 feet above the river, the way was by trail, a foot-bridge, a few rods above picnic grounds. Here, we found a jolly company of sixty or so, old and young, around a snapping camp-fire and guarding numerous fat hampers and baskets of food, as Sam Tuley and Frank Ryerson chief promoters of the picnic, with others from the Mettah section, driving stakes for the benches and table. These Mettah folks come up the river early in Ryerson's big motor boat. I was particularly impressed with the neat and well-dressed appearance of all these mountain people, also, with the number of plump and pretty babies and kiddies that every family had brought along. The nice behavior of these children was also noticeable—no boisterous screaming, yelling, and indiscriminate rushing about and "getting into things", so characteristic of the average bunch of unruly kids. So well-behaved were they, that they might have learned their manners in the palaces of kings. As the hours passed, the merry crowd grew with various later comers from the surrounding neighborhoods, until some seventy or eighty were present. The long alder-pole table covered with "shakes" being at last ready, came the big event of the day,—dinner. The ample baskets and boxes were opened and the stream of substantials and dainties began to weigh down the long table. You may take it from me that these women of the Klamath are some cooks. There were great pans of pink-tinted, home-cured, mast-fed ham of a flavor to make a rabbi forget his cloth; hefty piles of roast ven—I beg pardon—"mountain mutton"; chicken and pimento sandwiches; big kettles of hot, cream-stewed green peas right off the fire; dainty fruit and potato salads, with gallons and gallons of clear steaming coffee and cross-my-heart-and-hope-I-may-die real cream. Then came flaky pies and fluffy and creamy cakes in tantalizing variety and abundance, followed by generous panfuls of red-ripe, Etter Hybrid strawberries, which come to rare perfection in this sun-kissed, showery Klamath country. Yes and a supply of big juicy oranges, if you please, right from Riverside. Sounds like a hop dream or something from the Arabian Nights, doesn't it? But I couldn't add verbal garniture to this feast even if there were need for it. And then there was the green canopy of the alders and pepperwoods overhead, with shafts of sunshine filtering down through their branches, and brightening the table and its viands with splotches of gold and by way of orchestra, the rippling music of foaming Capell Creek a few yards away.

Dinner over, the crowd gathered at a level, open space a few rods down the creek near the river bank, where various races and other sport stunts were pulled off. Groups of youngsters of divers ages raced for prizes ranging from two bits to a nickle. There were also free-for-all races for the grown-ups, both men and women, and two exciting tug-of-war

contests, one for the men and one for the women. These lively diversions lasted till the evening shadows had lengthened and the careful mothers began to gather up their belongings for the home-going. It had been a great day for all.

It should be remarked that nearly all of these Morak and Mettah jolly-fiers were of mixed white and Indian blood, but two full-blooded Indians being of the company. Probably, in no other community along the Klamath would this be the case. Of persons of pure white extraction, but six were present, and of these, four are non-residents. Of the rest, most were persons having Indian mothers and white fathers, and of the families, as now constituted, the fathers and mothers are both half-castes. The appearance, conversation and social temperament of these people all indicate a very marked advance in culture and mentality, over the full-blood Indians. And this, notwithstanding that most of these mixed-bloods were reared in Indian homes.

but devote a comparatively small appropriation to the extension of the down-river road from the Lawrence Orcutt place, for about a mile and a half to the mouth of Capell Creek, for various physical reasons, this is the right place to establish the head of navigation for the lower Klamath. Putting in this small link of road, would give these Klamath communities, truck and river traffic down to seaboard at the mouth of the river at Requa. It would also create a side-trip of wonderful attractiveness to incoming tourists both over the Coast and Klamath River highways. In a subsequent article, I shall hope to discuss this very practical and important proposition in further detail. If every enlightened citizen of Humboldt could have the pleasure, as I have had at this Capell Creek picnic, of meeting at close hand, the deserving and pleasant people of this isolated community, I believe all would be in favor of a better and fairer deal than they are now getting.

JUNE 1, 1923

Ancient Tribal Rites Will Be Observed at Burial of Old Indian

The clock of time will be turned back at least four generations today, when the old tribal rites practiced by the American Indian before the coming of the white man will serve as the funeral services for Joe Tutty, 100 years old, venerable chief of the San Manuel Indians, who had spent his lifetime in San Bernardino and vicinity.

Only the motor hearse of the Mark B. Shaw Company will be present to lend a touch of the Twentieth Century to the ceremony, strange to American eyes, which will occur in the little burial plot of the San Manuel reservation north of Patton at 2 o'clock this afternoon.

In recent years the funeral services at the San Manuel reservation have been largely conducted by Christian clergymen, but old Chief Tutty always clung to the ancient beliefs of the Redman. In deference to his wishes, which are sacred obligations with tribal members, the ancient incantations will be revived as the body of the venerable chief is lowered into its last resting place.

JUNE 2, 1923

Ancient Funeral Rites Revived for Burial of Aged Indian by Tribe

The California of the Redman, the California of the great open spaces and game trails, which existed long before the coming of the first mission fathers a century and a half ago, was recalled yesterday at the San Manuel Indian Reservation in the foothills north of Patton, when Joe Tutty, 101 years old, was buried in the old tribal cemetery.

The ancient Indian rites were followed in Tutty's burial, they being used for the first time in several years, it is said. Ordinarily a Christian priest has presided at the Indian burials but in response to Tutty's dying wish, the old traditional rites were revived.

Jose Jesus Veedla, 110 years old, half-blind medicine man, acted in place of priest or clergyman, muttering his wierd incantations all Thursday afternoon as the San Manuel Indians from all over the valley gathered at the reservation, where the last of the tribe still holds sway.

At night a half-dozen bonfires

were kindled at the reservation hamlet and the venerable medicine man presided at an all-night dance in which the participants engaged until they dropped exhausted.

With the coming of morning yesterday the ceremonies changed and a day of feasting lasted continuously until 2 p. m. when the funeral was held.

To the eyes of the few white men present it was the strangest of burial services. The body was dressed in a long flowing robe, while beside it in the casket was laid an overcloak, which Veedla explained will serve the chief on his journey to the beyond of Indian tradition, the Happy Hunting Grounds.

The grave was left open until the last Indian had left and then covered as the motor hearse of the Mark B. Shaw Company was driven away, an object which stood in marked contrast to the ancient ceremonies.

JUNE 6, 1923

ANCIENT INDIAN RITES IN BURIAL OF AGED ABORIGINE IN FOOTHILLS PRESIDED OVER BY MEDICINE MAN

The California of the Redman, the California of the great open spaces and game trails, which existed long before the coming of the first mission fathers a century and half ago, was recalled yesterday at the San Manuel Indian Reservation in the foothills north of Patton, when Joe Tutty, 101 years old, was buried in the old tribal cemetery.

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At night a half - dozen bonfires were kindled at the reservation hamlet and the venerable medicine man presided at an all night dance in which the participants engaged until they dropped exhausted.

With the coming of morning yes-

terday ceremonies changed and a day of feasting lasted continuously until 2 p. m. when the funeral was held.

To the eyes of the few white men present it was the strangest of burial services. The body was dressed in a long flowing robe, while beside it in the casket was laid an overcloak, which Veedla explained will serve the chief on his journey to the beyond of Indian tradition, the Happy Hunting Grounds.

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SAN FRANCISCO, CAL.
CHRONICLE
JUNE 9, 1923

Navajos Kiss Beach Waves Thank Ancient Mother for Bringing Rain Pay Tribute, Give Offering

SANTA BARBARA, June 8.—Navajo Indian Chiefs, Hosnanini Begay (Doer of Deeds), and Mahle Escanle (Wolf Killer), kissed the receding water on the beach here today and thanked the Mother of Waters for bringing rain to their lands in Arizona, and prayed for further showers.

In the legends of the tribe, the sea is not only the mother of waters, but also the mother of all the Navajo race, and it is fitting that when a member of that tribe sees the ocean for the first time he

should offer his tribute and sacrifice.

Begay and Escanle have been here two days as delegates to the southwest conference, but they religiously kept away from the beach until this morning, so they did not previously see the ocean, ancient mother of their tribe.

This morning, in the presence of a crowd of palefaces, they offered sacrifices of corn and flower pollen scattered on the gentle breeze that blew over the softly rippling surf and then kissed the receding foam on the beach. And their rites were over.

EUREKA, CAL. STANDARD 100
JUNE 10, 1923

INDIAN DANCES AT CELEBRATION TO BE FEATURE

It will not be a question of civic duty or pride in the completion of the Klamath river highway alone which will prompt many to attend the dedication celebration to be held at Orleans on June 25, for the program to be presented is one that is without comparison in many respects.

Interest is centering about the Indian dances and stick games. Many of these are a portion of the sacred ritual of the Indians and some of them have not been seen by many white men. Although the dances are autumn harvest dances they have been set ahead this year for the ceremony.

The Brush dance complete, by far the most spectacular of the Karok tribal dances will be given featuring the wolf skin skirts, the artistry of woodpecker heads plated on kuck-skin, eagle feathers, and bear claws, the yew wood bows plated and reinforced with deer gut, the flint tipped arrows, in their otter skin quiver the roll and thump of the tom-tom and the rhythm of the chant and dance.

The White deerskin dance, an exhibition of the regalia, deerskins as white as snow and as black as night, contrasted with the bright hues of bird feathers will be one of the many novelties that will delight the visitors. Dances and songs of the Indian women in full regalia will be given.

The Stick game, its origin lost in antiquity, a test of wits and physical skill, combining the strength of wrestlers and the action of a football match. In this game one is given an opportunity to witness the extreme fairness of the Indian character in sport, coupled with his ability to bear punishment without flinching.

Plans for the barbecue and other accommodations of the guests are progressing under the direction of an able committee. Captain Walter Coggeshall, scheduled to arrive at Orleans on June 22 accompanied by Charles Krider, a barbecue expert.

There will be ample camping space provided but visitors must bring their own beds.

Many have already registered from Eureka with the Chamber of Commerce for reservations, so that proper arrangements may be made for them. It is felt by those in charge of the registration however that many who have signified their intentions at previous occasions of attending the celebration have not made the proper registration. All those who wish to attend have been asked to register with the least possible delay to avert the last minute rush and to avoid inconvenience to others.

SAN FRANCISCO, CAL.
CHRONICLE
JUNE 15, 1923

INDIANS RESENT RITE AND CARRY OFF TWO SCOUTS

Camp Director Kidnaped
When He Attempts to
Rescue Boys

SIDNEY LOEB

Star Correspondent The Chronicle
ELIM GROVE, Sonoma Co., June 14.—A party of Indians entered the San Francisco Boy Scouts training camp here last night, overpowered the guard, and stole the remains of Eagle Eye, the camp ghost, giving the 300 boys in camp a touch of real adventure and carrying off two guards who resisted, but who were later retrieved upon payment of \$50.

Chief Camp Director Raymon O. Hanson, in attempting to negotiate the rescue of the boys single-handed, also was captured and held, but was later released with the others after Chief Gayandowana, a full-blooded Iroquois Indian chief, who is a leader at the camp, negotiated with the Indians in their native tongue.

BOYS BURY GHOST

The boys captured with the scout chief were Albin Lundgren and Sherman Leahy.

The unfortunate incident occurred because of the approaching camp ghost ceremonies which are a yearly feature of the San Francisco Scout camps that has become nationally famous. The ghost, represented by the bones of "Eagle Eye," a former Indian of the Tamal tribe, is buried by the boys in camp coincidentally with the traits of dissatisfaction, untruthfulness, dishonesty, unhappiness and selfishness which the Indian represents.

Thereafter, according to camp tradition, anyone displaying any of those traits or bad habits in the camp is looked down upon by the boys.

HAVE OBJECTED BEFORE

In the past, on occasions, the Indians have objected to the ceremonies on the ground that their dead were being dishonored. Formerly, however, the extent of their dissatisfaction has been evidenced by the beating of tomtoms, in the hills and the looting of the ghost's grave during the winter when the camp was deserted.

EUREKA, CAL. TIMES 100
JUNE 12, 1923

THIRTY INDIAN CHILDREN HERE

Sunday night two stage loads of Indian school children from the Indian settlements along the Klamath were brought to Eureka by the school nurse, Miss Crain, for medical attention. Eighteen of the 30 children in the stages were taken to the county hospital to have their tonsils removed and the remaining little Indians were taken to the detention home where they will have dental work done.

Miss Crain has been devoting her attention to the children of Martins Ferry, Orleans, Weitchpec and the surrounding country.

Children From Klamath Enjoy Frolic In Eureka



Here they are, just a group of young people from the Klamath section. The Indian children were brought to Eureka for the removal of their tonsils, and for dental treatment, which left a few of them more or less upset for the time being. But they all managed to visit the theatre yesterday afternoon, and promptly forget their troubles.

BLUE LAKE, CAL., ADVOCATE
JUNE 16, 1923

Indian School Children To Receive Medical Attention

That the Red Cross and the county are looking after the welfare of the children of its Indian wards along the Klamath was in evidence Sunday evening when two automobile stage loads of Indian school children were taken to Eureka for medical attention. The children were taken there by Miss Crain, school nurse, who has been giving her attention to the children of Martins Ferry, Weitchpec and Orleans and vicinity. There were 30 children on the two stages, 18 of whom were taken to the County Hospital to be operated upon for the removal of their tonsils, and the remainder to the Detention Home to have dental work performed.

S. F. CAL., BULLETIN
JUNE 16, 1923

Who Says Indians Lacking in Wit?

It has often been said that Indians have no sense of humor, but that theory was shattered by a little incident that occurred during the making of some of the scenes for Reginald Barker's "The Master of Woman."

A number of Indians had been engaged for one of the pioneer street scenes. The assistant director, in listing the copper-colored actors for paychecks, came to one big fellow who towered above all the others—a full-blooded Apache who responded "Big Tree," when asked his name.

The Indian next to him, a wizened little shrimp, tightened his blanket about him, glanced up at his neighbor, and almost snorted: "Huh, me Little Stump."

KLAMATH HIGHWAY TO BE OFFICIALLY DEDICATED SUNDAY

2,000 Indians Will Perform
Tribal Dances At Orleans
During Celebration

364
YREKA (Siskiyou Co.), June 20. With the eyes of Northern California fixed on the event, committees at Yreka, Orleans and Eureka are rapidly completing plans for the celebration at Orleans next Sunday, Monday and Tuesday, commemorating the opening of the Klamath River Highway by the United States Forest Service.

Letters are pouring into the Yreka and Eureka Chambers of Commerce in regard to the coming event and already scores of tourists coming into Yreka over the Pacific Highway are camping in the Klamath basin awaiting the celebration.

The Indian village, the sacred white deerskin dance, which will be performed publicly for the first time by the Karock Indians, the Indian stick and medicine ball games and native sports are the lure of many, which the championship ball games between Siskiyou and Humboldt Counties, the tug-of-war across the Klamath River between Yreka and Eureka, are attracting considerable local interest.

Senator To Speak

United States Senator Samuel Shortridge, Congressman John E. Baker, District Forester Paul G. Redington, State Senator Frank Powers of Alturas, and local men of prominence will speak during the day.

When the preliminary arrangements were discussed it was decided to milk-feed four steers for a barbecue, but the numerous inquiries from people who are coming has convinced the committees in charge that the order will have to be doubled. As a consequence, eight fine beeves are being fattened for the slaughter.

It is expected that there will be more than 2,000 local Indians at the celebration, among them the Hopas and Karocks, many of whom live and dress much as they did when the first white settlers came into the region.

There will be band and orchestra music all day Monday, and two large dance pavilions have been constructed.

Indian Girl Led Class Three Years

364(2)
The distinction of having led her class from the time she entered high school until she graduated is proudly borne by Miss Clara Hastings, Indian girl who graduated from Siskiyou Union high school last Friday.

Her achievement has been the subject of considerable newspaper comment, originating from a story of her career as told by the editor of the Indian Herald, official publication of the Indian Board of Co-operation. Miss Hastings' picture has appeared in several papers. The following account of her school record is from a San Francisco newspaper:

"Miss Clara Hastings, Klamath river Indian girl, belonging to a tribe known as the Shastas, one of the 66 pupils to graduate from Siskiyou Union high school at Yreka, had the distinction of having led her class each year during her three years in high school, and has the honor of being valedictorian this year.

"Miss Hastings was reared in a remote section of the county near Gottville on the Klamath river. Her mother, an educated Indian woman, was her early tutor and when but three years old Miss Hastings could read and write. Because of local conditions she was deprived of regular school advantages. However, she attended grammar school for a short time and was able to enter high school at Yreka three years ago.

"Miss Hastings is actively identified with Ieaka Auxiliary, Indian Board of Co-operation, and has been an active worker in the behalf of aged and indigent Indians of this section of the state. She has been devoting much of her time to the development of information that the Indian organization expects to use in its suit to win the terms of the peace treaties made with the California Indians in 1852, and says, now that she has graduated from high school, she will enter the state normal, become an accredited teacher and spend her days in educational and social work among the people. Miss Hastings is 20 years of age."

JUNE 24, 1923

Indians Once Used Yucca Plants for Cloth; Some Interesting History Told

364
This is the season when the foothills on the roads in many places near Pomona are made glorious by the flowering of the Yuccas.

This species of Yucca has been scientifically described as Yucca whipplei by Dr. Torrey; its folk name is Spanish Dagger, Lily of the Desert or Our Lord's Candle.

The Yuccas belong to the lily family and are the largest of that species in California. Their spires of white blooms may in June be seen for miles in the park foothills, standing like sentinels of purity above the chaparral. Individual plants have been known to contain as many as 800 blossoms which last for some time.

The Yucca whipplei is one of those plants which depends upon a special insect for pollination and perpetuation of the species. This insect is a moth (Pronuba maculata) and but for this moth the Yucca would soon be extinct. There is another Yucca moth (Prodaxus cinereus that depends on the Yucca for food, but which does not pollinize its plants; the "Prodaxus" moth therefore depends for life upon the labors of the "Pronuba" moth.

There seems no reliable record of the age at which the Yucca first blooms or the frequency of its blossoming, but it is believed to bloom at the eighth year.

The California Indians made use of the leaves of the Yucca; small strips serve as strings to hang meat to dry; the fiber was woven into coarse cloth and moccasins or braided into ropes and cords.

This species of Yucca is found on the coastward slopes of the San Bernardino and Southern Sierra Nevada mountains. Tulare and Fresno counties seem to be its northern limit. Dr. W. L. Jepson reports the northernmost plant on the middle fork of the Kings river, a little below Tehipite Valley; but State Game Warden S. L. N. Ellis reports it as far north as the mouth of Boulder creek and in the canyons of the Merced river, southeast from Anderson valley in Mariposa county.

From observations made in the Sequoia National park for 25 years past, it appears that Yucca tends to spread northward. As a zonal plant it is characteristic of the upper altitudes of the lower Sonora zone, but in the park,

under favoring conditions of sun and soil, the Yucca is found growing in small numbers well into the upper Sonora zone. Plants have been found at

altitude of 6,500 feet and are abundant at Colony Mill at 5,500 feet.

The various species of the Yuccas have been known to the people of the southern United States for the past 60 years and much has been deservedly said in their praise, but the species above mentioned seemed to have been practically ignored until very recently, and now practically all counties in the state of California, where the plants are found growing, have passed ordinances for their protection. This species of Yucca has sprung into popularity, which is growing rapidly and steadily each day.

JUNE 27, 1923

NOW IS THE SEASON OF FLOWERING YUCCA; FOOTHILLS DECKED WITH SPIRES OF WHITE BLOSSOMS; TENDED BY MOTH

364
This is the season when the foothills in many places near Monrovia are made glorious by the flowering of the Yuccas.

This species of Yucca has been scientifically described as Yucca whipplei by Dr. Torrey; its folk name is Spanish Dagger, Lily of the desert or Our Lord's Candle.

The Yucca belongs to the lily family and are the largest of that species in California. Their spires of white blooms may in June be seen for miles in the park foothills, standing like sentinels of purity above the chaparral. Individual plants have been known to contain as many as 800 blossoms which last for some time.

The Yucca whipplei is one of those plants which depends upon a special insect for pollination and perpetuation of the species. This insect is a moth (Pronuba maculata) and but for this moth the Yucca would soon be extinct. There is another Yucca moth (Prodaxus cinereus, that depends on the Yucca for food, but which does not pollinize its plants;

the "Prodaxus" moth therefore depends for life upon the labors of the "Pronuba" moth.

There seems no reliable record of the age at which the Yucca first blooms or the frequency of its blossoming, but it is believed to bloom at the eighth year.

The California Indians made use of the leaves of the Yucca; small strips serve as strings on which to hang meat to dry; the fiber was woven into coarse cloth and moccasins or braided into ropes and cords.

This species of Yucca is found on the coastward slopes of the San Bernardino and Southern Sierra Nevada mountains. Tulare and Fresno counties seem to be its northern limit. Dr. W. L. Jepson reports the northernmost plant on the middle fork of the Kings river, a little below Tehipite Valley; but State Game Warden S. L. N. Ellis reports it as far north as the mouth of Boulder creek and in the canyons of the Merced river, southeast from Anderson valley in Mariposa county.

INDIAN FIGHTERS DISAPPEARING

ABORIGINES FAR OUTNUMBER MEN WHO CONQUERED WEST

350 OF LAST 2000 LIVE AROUND CITY

Old ~~men~~ Tell of Adventures In "Old Wild West"

American Indians—the fast fading aborigine of this continent—have almost passed out of the picture, but they still survive in a greater number than those valiant forces which battled them.

The last big Indian fight was a quarter of a century ago near Modoc in northern California.

With aboriginal instinct the redskins resorted to tomahawks and bows and arrows after their ammunition was gone. They used their guns for clubs.

Since then there have been intermittent uprisings, but nothing to compare with the old Modoc war.

Only 2000 Left

Scarcely more than 2000 of the old-time Indian fighters now survive in America. Of the Indians on reservations but few who battled the whites are left.

Of the last 2000 Indian fighters 350 live in San Francisco and vicinity and are members of Custer camp No. 4, National Indian War Veterans. This is the largest camp in the country.

Many of these knew "Buffalo Bill" when he was called Bill Cody, and served as a scout for the army in the South Dakota Black hills.

Oldest Vet Body

The National Indian War Veterans is the oldest vets' organization in America. It was founded in 1798 and grew to a national organization.

Sunday, at St. Mark's church, on O'Farrell-st, between Gough and Franklin-sts, two members of the San Francisco post were honored by their comrades.

J. F. W. Unfug, for 11 years commander of the San Francisco camp and now in his sixth year as national commander, was presented with a gold medal—a token of appreciation for the efforts he has expended to preserve and better the National Indian War Veterans.

Given Gold Cross

Rev. H. S. Feix, chaplain of the camp, was presented with a gold cross as a token of appreciation.



J. F. W. Unfug (above), Andrew Briggs, 62 (lower right) and F. A. Lorenz, 62 (lower left).

In the days of redskin rampages no chaplains were allowed to enlist. They merely traveled with the forces, serving as cleric, medic or bugler. When National Commander Un-

Veteran Given Medal By Friends For Capturing Burglar

fug, who is now 72, was presented with his medal by Maj. F. W. Pinder, 68, present commander, he was flanked by the two oldest men in the post—Comrade Simmons, 88, and Comrade Wardt, 87.

Chaplain Feix was with Cody in Nebraska.

There are members of the post who recall when Gen. Hunter Liggett did his share of Indian scrapping. Gen. Liggett, like Gen. John J. Pershing, holds an honorary membership in the organization.

Commander Unfug fought Apaches from 1883 to 1888 and was back for more.

"We used to save our money and go to St. Louis on a bout," he said while talking with F. A. Lorenz, post marshal. "We only made \$13 a month, but even when they had taken out 25 cents for hospital fees and 50 cents for tobacco we still had enough to have lots of fun. After our time in St. Louis or St. Joe or K. C., or wherever we chose to go and have our fill of city life, we'd take the only means of getting back to the wilds again. We had to enlist to do it, so we enlisted. Desertion didn't mean much then, but there was but little of that.

Good "Chewer"

"And a good Indian fighter was a good tobacco chewer. Say, it got hot going across the prairies! Hotter than blazes! The quartermaster kept us supplied with our chews so we could keep our mouths from getting parched by the sun."

The "boys" of the camp have their modern hero. Quartermaster Andrew Briggs is a special policeman as well as a retired Injun killer.

And as he used to make "another redskin bite the dust," so he handles the off-color element on his beat. The residents of Jordan Park thought so much of his valor and his ability to keep his beat cleaned of prevailing second-story artists that they presented him with a gold watch and a gold star.

And Andy is 62, but he goes after lawbreakers the same way he went after Geronimo's followers.

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Spotts was born Feb. 15, 1848, at Logansport, Indiana, where he attended school. When he was 18 years old a Mr. Gibson and family who were leaving Logansport to go West, into the then unsettled state of Kansas, offered young Spotts his expenses if he would drive their wagon by which means they were traveling. Spotts saw here his opportunity to follow Horace Greeley's advice "Go West young man, go West," and accepted the offer. The emigrant train, of which their wagon was a part, went to Olathe, Kansas, and here Spotts left them. He was employed by Charles Finch, a horse buyer, and was sent to Springhill, about 20 miles from Olathe, where he had charge of the stables there.

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In a diary which Spotts kept while serving with Custer he relates passing a large windmill about a mile out of Lawrence, which was the first and only grist mill in Kansas at that time. To Spotts it was quite a novelty to see the great wings of the mill revolving. The mill resembled very much one of the Dutch type.

On October 20, 1868, a new era in the life of young Spotts began. He was now really a soldier in the United States army. On that day the regiment was mustered into service as the 19th Kansas Volunteer Cavalry and the company in which Spotts served was designated Company L. Spotts was appointed company clerk and this gave him an opportunity to keep in close touch with the regiment.

Though not yet twenty-one years of age Spotts had been allowed to join the army with the knowledge of the officers and was on the records as being 21, and when he received his first pass to go into Topeka, he cast his first vote, November 3, 1868, for General Grant who was then candidate for president.

On Thursday, November 5, 1868, the regiment left Topeka on their long march to Wichita, 160 miles southwest, on the border of the Indian territory. In his diary Spotts speaks of the new state house of the capital which was just being built at that time. Colonel Samuel J. Crawford, was commander of the regiment and also governor of the state of Kansas at the time.

On their first march they were hard put for provisions and on November 14, hunters were sent out and a herd of buffaloes were sighted and several killed. A notation in Spotts' diary says "I ate my first buffalo meat today and it was far ahead of army 'bacon.'" They were at that time only a few miles from Wichita and his diary states the country was very thick with game of all descriptions and that thousands of buffalo could be seen.

Trade Hardtack for Bible

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On March 15, 1869, they came upon the Indians and surrounded them. Several Indians succeeded in escaping and took with them two white prisoners. Several thousand Indians were thus captured without a shot being fired. This camp was the principal Cheyenne camp and the particular Indians whom Custer was after. The army officers and Indian chiefs held a parley that evening. Big Head and Dull Knife, principal chiefs of the tribe were taken prisoners and General Custer ordered the white prisoners brought into camp. At first the Indians were unwilling to give up the prisoners, who proved to be a Mrs. Morgan, captured at her home on the banks of the Solomon river and a Miss White captured near the Republican river in Kansas. Later, after Custer had refused the ransom proposition he ordered the Indians to give up the prisoners or the two chiefs which were held would be hung. This brought the Indians around and in a short time the two women were in the army camp. When Mrs. Morgan saw Dull Knife she tried to snatch a nearby officer's revolver and shoot the Indian. She stated that Dull Knife was the meanest Indian in all of the tribes.

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On April 19, 1869, the company to which Spotts was attached was mustered out of the service and Spotts, after paying back borrowed money, had \$120 with which to start out in the world again.

Moves to California

Shortly after his discharge from the army, Spotts left Kansas and returned to his home in Logansport, Indiana. Here he clerked in a store and for a year taught school. It was here that he married and soon after again felt the call of the West and started for California. His intended destination was Visalia but upon reaching Lodi, California, in the year of 1873, word was received that the Central Pacific railroad had quit work there and that things were very quiet. The Central Pacific at that time was constructing the railroad through the San Joaquin valley and it had been Spotts' idea to obtain work on the railroad as a clerk. He decided to remain in Lodi for a short time until he could get his bearings. Their short stay in Lodi continued for twelve years.

Spotts was sent as a delegate by the Lodi lodge of the Knights of Pythias to a state convention being held at Los Angeles. While in Los Angeles he heard that his old comrade-in-arms, John Studebaker, was publishing a small weekly

any school publication. He sent Spotts to take the editorship of the Enterprise, and Spotts had the honor of writing the first editorial ever written in the Enterprise. He held that position for several years until the paper was again sold.

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DAVID L. SPOTTS, Pioneer of the West, Has Interesting Diary

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On Tuesday, Feb. 16, the diary says, "We have been out nearly five months and are no nearer having a fight with the Indians than when we started."

On March 6, 1869, the first sign of real action came up. Scouts reported a large band of Indians had passed a short time before, near where the regiment had camped for the night. The regiment was at the time on foot,

marching back to Topeka, where they were mustered out and had given up their horses to the regular army men who were remaining in the territory. General Custer called for volunteers from the regiment and 400 men stepped out. Spotts was among the volunteers and those who were leaving were on their way before daylight. About 30 miles were covered by four o'clock that evening and after a short stop for supper the march was resumed until midnight, when camp was made. They were on short rations and the water in the country through which they were passing was not fit to drink.

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Spotts was sent as a delegate by the Lodi lodge of the Knights of Pythias to a state convention being held at Los Angeles. While in Los Angeles he heard that his old comrade-in-arms, John Studebecker, was publishing a small weekly newspaper called the Valley Echo, at Riverside, and decided to run up to that city to visit him.

Once Editor Riverside Enterprise

Studebecker persuaded Spotts to move from Lodi to Riverside and accept the editorship of his paper. This was done and in the year 1885 Spotts became a resident of Riverside. He

year later bought the Riverside Enterprise, then a daily paper of three columns and about the size of an ordinary school publication. He sent for Spotts to take the editorship of the Enterprise, and Spotts had the honor of writing the first editorial ever written in the Enterprise. He held that position for several years until the paper was again sold.

In 1918 Spotts moved to Lindsay where three of the five children, Mrs.

still take an active part in the social life of their children. When asked when he expected to retire from active work he said that the time was so far in the future that he hadn't taken the time to think about it.

JULY 7, 1923

Indians' Future In Christianity, Says Miss Long

Is the only good Indian a dead Indian?

Are the Indians capable of receiving and profiting by civilization?

What is the future of the Indian race?

Will the race become extinct?

After becoming educated in the government schools do all Indians return to the blanket and filth of childhood days?

Have the people of the United States paid the debt they owe the Indian upon whose lands they dwell?

These and many other questions are answered by Miss Ruth Long, daughter of Mr. and Mrs. George B. Long of 160 Kingsley street, who spent six years teaching Indians in the Sherman Institute near Riverside. Miss Long has visited Indians in their homes in Arizona and is very familiar with the habits of the Redmen. She has just completed a two-year's course at the Bible Institute in Los Angeles and expects to serve as a missionary among the Indians under the Baptist Church as soon as an opening is found for her.

RACE INCREASING

The race has great possibilities, she says, and contrary to reports usually believed, is not dying off, but is increasing slowly. Education is helping the Indians, but it takes Christianity to keep them true to the good they learn in the government schools, Miss Long says.

"In the United States there are 371 tribes representing 341,000 Indians. Of this number 280,000 without education, and many more without Christianity. Many still remain in savagery. Thousands still worship the snake, coyote, owl, bug, other animals and even the devil. Stone and wooden images are still worshipped and exceedingly degrading ceremonies

dances are carried on in savage worship. In some cases human sacrifices are offered in the mountain valleys and gorges of Colorado, and according to late reports the yearly sacrifice had again been offered this year. For years the government has been attempting to put an end to these sacrifices but has not yet succeeded, Miss Long says.

"It has been my experience that Indians who are educated do not live up to the standards they have been taught if they do not become Christians. Those who remain Christians live as civilized people. I have visited in the homes of former students and have noted that the fidelity of the young people to the standards of advancement depends upon Christianity alone.

"In Hopiland in Arizona I was received into homes of the two types. In both the Indians had been educated. The case of a little mother who was a slave wife illustrates the conditions found. She did all the work for the older wife and family, besides caring for her own baby and weaving baskets for sale. Everything about the place was as neat and clean as one could ask. The baby was as sweet and fresh as a child from the most careful home. The little mother had received only three years' training in a government school, but had become a Christian.

"The other home was kept by a girl who had received seven years training in an American school, who did beautiful sewing while there, knew how to cook well and do all the work of an ordinary household. She returned to the ways of her ancestors. She returned to the worship of the devil and praying to the Four Great Warriors of stone. Her baby and her little sisters were covered with vermin. The sheep skins and rugs on which her family slept were filthy. Her

(continued on page 7)

ny of the students are born of tribe. Navajo Indians send many young people to the school.

LEARN QUICKLY

When asked if the Indian children were slow to learn, Miss Long declared that they were equal to children of white parents, eighty percent of the students making grade each year, tho this percentage is somewhat lower in the first year when they have to learn English language.

have taught in the public schools among American children greatly prefer to teach Indians. They are much more obedient and easier controlled. They taught absolute obedience at and are not impudent as Indian children are. Great respect is shown the teachers and little trouble is experienced discipline," Miss Long says. The school work is very similar to that in the public schools except that the boys must learn trades when they reach the seventh year.

carpentering, harness making, tailoring, blacksmithing, agriculture, simple electric work, auto repairing and other mechanical trades are learned.

"Girls must learn womanly pursuits as dressmaking, millinery, cooking, nursing and the like. All the young people are 'handy,' showing much skill in handwork. They have more patience and perseverance than American children.

"One noticeable fact that workers among the Indian children observe is that the little children that come to school are such solemn little creatures. They look sad and forlorn and do not know how to play. Games must be taught to them. The reason for the sadness that is noticeable is that they are half-starved and neglected at home.

"To me it is a lamentable fact that the children of the owners of the American continent should lack for necessities when Americans have accumulated vast wealth from the land to which they are the rightful heirs.

"The Indians may have a bright future if they are taught, Christianity, for education without an uplifting religion is not adequate to keep them from savagery. I am so anxious to give the Indians a chance to learn Christianity that I will go as a missionary to teach them."

It is proposed to establish an interdenominational church at the Sherman Institute and funds are secured for this purpose.

(Continued from Page One.)

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ans and kettles containing rem-
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"Among the Navajos there is

mother or child is carried out on
the prairie to die in order to pre-
vent the demons from entering the
hogan, as the Indian hut is called.
The coyotes destroy the suffering
one and if a mother the children
are left to wander as they may and
to starve to death. If the patient
dies in the hogan it is either de-
serted or burned. Often human
bones are found scattered about a
deserted hogan."

SHERMAN INSTITUTE

Miss Long gives an interesting
account of the Sherman Institute
near Riverside, one of the eight
large government boarding schools
in the United States that is estab-
lished for Indian young people of
the west.

"Nearly 900 young people are
taught here by sixty-five instruc-
tors. The students range from 6 to
25 years in age and receive instruc-
tion in elementary grade work and
two years of high school work.
They take the last two years of
high-school work at the Riverside
High School while boarding at the
institute.

Employees of the institution with
their families bring the total num-
ber of people on the grounds to
nearly 1,200. The site of the school
buildings is a tract of land one-
half mile square, and a 160-acre
tract near Corona is farmed by the
young Indian students in the school.

One large school building, a big
gymnasium, three dormitories for
boys, an equal number for girls,
and cottages for employes comprise
the buildings on the grounds. All
these were erected by the boys of
the school under the direction of
competent supervisors. Beautiful
grounds are ornamented with grass,
trees and shrubery, all taken care
of by the boys.

The students come from twelve
western states and represent more
than thirty-five different tribes of
Indians. The Mission Indian is the
native of Southern California and

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cooking, nursing and the like. All
the young people are 'handy,' show-
ing much skill in handwork. They
have more patience and persever-
ance than American children.

"One noticeable fact that work-
ers among the Indian children ob-
serve is that the little children that
come to school are such solemn
little creatures. They look sad and
forlorn and do not know how to
play. Games must be taught to
them. The reason for the sadness
that is noticeable is that they are
half-starved and neglected at home.

"To me it is a lamentable fact
that the children of the owners of
the American continent should
lack for necessities when Amer-
icans have accumulated vast wealth
from the land to which they are
the rightful heirs.

"The Indians may have a bright
future if they are taught. Christ-
ianity, for education without an
uplifting religion is not adequate to
keep them from savagery. I am
so anxious to give the Indians a
chance to learn Christianity that
I will go as a missionary to
teach them."

It is proposed to establish an
interdenominational church at the
Sherman Institute and funds are
secured for this purpose.

(Continued from Page One.)

ude fireplace was full of black
ans and kettles containing rem-
ants of food that was burned and
ry. She herself was a specimen of
egradation and filth.

"Among the Navajos there is
a feeling of death and often the

mother or child is carried out on
the prairie to die in order to pre-
vent the demons from entering the
hogan, as the Indian hut is called.
The coyotes destroy the suffering
one and if a mother the children
are left to wander as they may and
to starve to death. If the patient
dies in the hogan it is either de-
serted or burned. Often human
bones are found scattered about a
deserted hogan."

SHERMAN INSTITUTE

Miss Long gives an interesting
account of the Sherman Institute
near Riverside, one of the eight
large government boarding schools
in the United States that is estab-
lished for Indian young people of
the west.

"Nearly 900 young people are
taught here by sixty-five instruc-
tors. The students range from 6 to
25 years in age and receive instruc-
tion in elementary grade work and
two years of high school work.
They take the last two years of
high-school work at the Riverside
High School while boarding at the
institute.

Employees of the institution with
their families bring the total num-
ber of people on the grounds to
nearly 1,200. The site of the school
buildings is a tract of land one-
half mile square, and a 160-acre
tract near Corona is farmed by the
young Indian students in the school.

One large school building, a big
gymnasium, three dormitories for
boys, an equal number for girls,
and cottages for employees comprise
the buildings on the grounds. All
these were erected by the boys of
the school under the direction of
competent supervisors. Beautiful
grounds are ornamented with grass,
trees and shrubbery, all taken care
of by the boys.

The students come from twelve
western states and represent more
than thirty-five different tribes of
Indians. The Mission Indian is the
native of Southern California and

many of the students are born of
this tribe. Navajo Indians send
many young people to the school.

LEARN QUICKLY

When asked if the Indian chil-
dren were slow to learn, Miss Long
declared that they were equal to
children of white parents, eighty
per cent of the students making
the grade each year, tho this per-
centage is somewhat lower in the
first year when they have to learn
the English language.

"I have taught in the public
schools among American children
and greatly prefer to teach In-
dians. They are much more obed-
ient and easier controlled. They
are taught absolute obedience at
home and are not impudent as
American children are. Great re-
spect is shown the teachers and
very little trouble is experienced
with discipline," Miss Long says.

"The school work is very similar
to that in the public schools except
that the boys must learn trades
after they reach the seventh year.
Carpentering, harness making,
tailoring, blacksmithing, agricul-
ture, simple electric work, auto re-
pairing and other mechanical
trades are learned."

"Girls must learn womanly pur-
suits as dressmaking, millinery,
cooking, nursing and the like. All
the young people are 'handy,' show-
ing much skill in handwork. They
have more patience and persever-
ance than American children.

"One noticeable fact that work-
ers among the Indian children ob-
serve is that the little children that
come to school are such solemn
little creatures. They look sad and
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I will go as a missionary to
teach them."

It is proposed to establish an
interdenominational church at the
Sherman Institute and funds are
being secured for this purpose.

Shasta Indians Hold Five-Day Camp Festival

Independence Day Celebration Added to Tribal Ceremonies

BAIRD, Cal., July 7.—Under a canopy of interlacing oaks the Wintun Indians of Shasta county met Tuesday on the old Paut-Tackie Indian camp grounds for a five-day celebration and conference.

Hundreds of Indians gathered for happy, home-coming feasts, entered into the spirit of the old dances, songs and orations, interspersed with the "rap tap" of the old "hand games" and merry whirl of the modern American dances.

The old camp also paid honor to Independence Day. A flag which decorated the casket of Francis Firlotte, a hero of the Argonne, was raised to half-mast, while school children, Indian and white, stood at attention together, saluted and led the assemblage in our national songs.

A program of patriotic selections was rendered by the Indian children, followed by addresses given by Rev. Charles H. Fisher, secretary of the Indian Board of Co-operation of San Francisco, and F. G. Collett, the executive representative of the same board.

On Thursday the Indians convened as the Wenne Mem Auxiliary of the Indian board and discussed legislative matters of importance to the Indian people of California.

Friday and Saturday were devoted to a large district convention, which representative Indians from all the surrounding counties attended.

St. Chronicle - July 8, 1923.

OAKLAND, CAL. TRIBUNE
JULY 8, 1923

Old California 364 Indian Dies at Mountain View

MOUNTAIN VIEW, July 7.—"Indian Jim," or Jim Boholy, for many years a picturesque character of this district, was buried in Alta Mesa cemetery here this week. "Indian Jim" was a retainer of M. Farrell of this city and had been in his employ for more than twenty years. He was more than 90 year old, but still persisted in doing simple chores about the Farrell place, where he had a good home to the end of his days.

"Indian Jim" had an entertaining history that goes back to the days when the dons held sway in California and owned all the broad and fertile acres of the Santa Clara Valley. He was a member of the Digger tribe and was born somewhere in the vicinity of San Francisco bay. While but a small lad his people left for some other section of the state and Jim probably got lost or was overlooked in the removal.

He stayed behind, witnessing the gold rush as a young man. Until grown he was taken in charge by a pioneer Methodist minister named Briggs. Later he became a cowboy and teamster. He herded cattle for Peter Burnett, California's first white governor.

Getting along toward the white winter of his age, Jim finally drifted into the county almshouse during the winters and worked about on various ranches during the summer months. As an old man, of more than 70 years, Farrell found him and took him to his old ranch home in the lowlands north of the Southern Pacific tracks here, on what is now the Thierkauf ranch.

"Indian Jim" stayed on the ranch until it was sold by the Farrells. Jim thought he had lost his home when the ranch was sold, but when Farrell discovered how seriously he took the change, he took him to his new home and told him that even though the ranch was sold, he could live with the Farrells. The Farrells kept their promise to Jim and gave him a funeral besides.

Why Indian Uplifters Fail

Misunderstanding Is Chief Cause

Fetish Costumes Vanishing

By CORA IVE

There are all sorts of opinions about the Indians and the Indian "split," from both the old fashioned and the new fashioned Indian, and the old fashioned and the new fashioned white.

There is a class of people, becoming rarer every day who assert that none but the white race can be really improved. They base their theory on the fact that they personally have never improved any member of another race, that happened to have crossed their paths. Those people do not believe in the Indian "uplift." They say that Indians have lived like savages, and that is the only life they will ever live—shiftless and worthless from start to finish. They could, however, be trained to do manual work for the white man, but this is all the training they need. Anything else is harmful, etc. There are others who have a vastly different outlook. It may be correct, but there is something, in fact many things about it, that seem to most of us very unreal. The Indians are so different from us, that their progress can hardly be judged from our standards, but if we listen to the ordinary stories old timers tell about them, our narrow minds would unhesitatingly admit that the Indians have changed a great deal and for the better.

FIGHTING DRUNK

When a big time was in progress in the olden days, after the food was gone, and the baskets had all changed hands, and all the little pierced hopes that stood for money, had drifted away from their original owners, the "drinks" would be finished up, and the games being over, the Indians would proceed to get what they, and every one else, called "fighting drunk." It meant that they all would get so drunk that they could not do anything but fight. That they were all able to do. One of the wives of a pioneer store keeper, who lived near one of the rivers in the hills that was at that time a favorite Indian camp, says that often she would watch the Indians fighting for hours in the river bed. She says that they would roll around in the sands and hammer each other with rocks. Often they would be so drunk that they could not get hold of the person they wanted, and they would hit any Indian they could reach until they were all laid out like dead men. Peace and quiet would then descend once more into the neighborhood. "I used to watch them for hours," she said. "Not that I liked it, but I was inquisitive. I just couldn't get away from the window. Once I climbed up the rocks and looked over into the canyon. I don't know what I liked about it, because it was awful, but I was fascinated. Once I saw seven or eight squaws begin to fight one squaw they did not like right out in front of the store. They knocked her down with big sticks and kept on hitting her until she was blue and red and swollen. She looked just like a beefsteak. After a while her brave came and pulled her home." Every one knows the Indians do not behave like that now. At their big times there are often some individuals who stage a disturbance, just as there are with us, but the wholesale, melee is unheard of at the present day. It is not that the Indians are better policed, their big times are not policed at all, but the Indians themselves are different. They have gotten beyond that particular savage stage.

WE KILL YOU

There are many storekeepers who remember the Indians lying in wait for them as they rode home at night. They would grab the bridle and then start in: "Now

you. We want to kill you right now." The white man would say: "Well, what's the trouble?" "Aw, give us some whisky. We want to get drunk. You our friend, you give us whisky," and finally, "We kill you, we kill you right now." About that time the white man would dig his spurs into his horse's sides and depart. The Indians would follow him home, and threats and prayers would keep up for hours around the cabin's walls. Sometimes the storekeeper would send his besiegers home with a shot fired in the air, but as often he would lock the shutters, draw the big bars down over the door and sleep to the lullaby of "Aw now" and "we kill you" alternating through the night.

ORGIES PAST

Time was that when there was an Indian funeral—cremation it was then—the ceremonies or the orgies lasted for days. At the end, the friends and the relatives of the deceased daubed their faces with fat which they covered with ashes from the funeral pyre. Thus dolled out they returned to work, and as a usual thing their employers did not recognize them very well. Now the only savage custom that they still observe is burning the particular possessions of their dead. That seems to us fierce and barbaric, and on that we base our statement that the Indians will never change, but even as we say it, we realize that it is a great improvement on the fat and ashes daube of 50 years ago.

LIKE ANIMALS

"They like to live like animals," the unidealistic white man insists, and reminisces on the days when an Indian would appear and say: "Big old horse dead in your field," and receive for answer, "All right." Whoever would wander out the next day into the field would see nothing left of the horse but thoroughly scraped bones. Much of the flesh would be hanging in thin strips on the surrounding chaparral bushes and the Indians that would be watching them and waving off the flies, would look as fat and sleek as milk fed pups. It was a comic, yet chiefly a tragic sight. But anyone who says that those Indians, the Indians of a scant 30 years ago, are the ones of today, with their machines, dwelling houses, bank accounts and votes, that they are the same and unchanged, would be put to it to prove the truth of that assertion. They will say: "Don't they still eat acorns cooked in baskets with hot rocks?" They do of course, because they are Indians, but they are many steps ahead of what they were.

MORAL STANDARD

Many of us claim that the Indians have no moral standards and that it is impossible to give them any. An Indian missionary came up into the hills a few years ago and did a great deal toward Christianizing several of the tribe. There was much exhorting, and reviving and regenerating, that the white people were entirely left out of, but after the

fever of conversation had calmed down and the Indians were settled more or less peacefully in a new groove, they began to leak out a few confidences to their white friends. "Those two Indians," commented an Indian maid, "he married them." Followed a long speculative silence, and then: "The boy's father and mother, that live way up there on the hill, he married them." Another intermission. "His father and mother an old, old man and lady, he married them, too." Finally, grand resume of the situation, "Ain't it funny?" And so we put them all down in our black books. But here is an old Indian's explanation: "When I was young a brave went out and got his squaw and brought her home and was true to her. Now they get married, and fight and get divorced and marry again just like the white folk do. They were better off before." Undoubtedly it is complicated. The problem is not solved.

Our moral conventions are the products and the evolution of a civilization that is thousands of years old, but we expect the Indians to master their intricacies in one generation of watching civilized life from the outside. The pride and the reticence of the Indians prevent them from making their difficulties known to us. Many of our most zealous workers among them have become wearied and discouraged and have given up the work, often because they were simply barking up the wrong tree. Their opinion of the Indians was either too low or too high for them to have the Indians' confidence, and without that, it is impossible to do constructive work among them, unless endowed with intuition that amounts to mind reading, and very few people are gifted that way. People whose work lies with other people, who are different from their fellow man and a closed book to him, must have elastic minds. They must know the difference between the essential and the important, the unessential, the unimportant and the trivial. They must know what constitutes each to the people they are dealing with—for it is only in a few broad lines that those things are the same to every one. It is in classifying minor things incorrectly that most people make the blunders that are worse than crimes. One of the Indian missionaries that had done excellent work among the tribes, lost his whole hold over them on a private issue. It was in the matter of a little game, a gambling game that the Indians had brought with them out of a primeval forest in days that were lost in the depths of the woods. It naturally meant a good deal more to them than any game we have means to us. The missionary declared against gambling as a whole, which was correct enough. He centered his objections onto that one game, which verged on the unwise. He was bitter against particular individuals, who played it, which was foolish. He had them arrested, which was ruinous. He imagined that an officer of the law would be a salutary foretaste of the judgment and have a wonderful effect on his neophytes, which it did. This episode took place in the San Joaquin valley in the middle of the harvesting of the grapes. The Indians did not argue with the officer or the missionary. They sent a delegation directly to the foreman of the ranch, where they were picking grapes. They explained to the fore-

man that the missionary was making trouble, and unless he left at once they would. The preacher was just a little ahead of his time, and he paid for it by going home. He probably thinks that his flock is beyond redemption, not worthy to be raised at all. He has forgotten the enormous sacrifices they made to change their lives and their institutions to fit in with his modern policy, because they deeply resented his intrusion into their private lives about a personal affair.

NO UNDERSTANDING

No grown person who is in any way independent, will submit to being dictated to about intimate affairs, and no one who is at all shy can bear being hectored in public or in private; but many of those who work with the Indians treat them that way, although they know that bashfulness and love of independence are abnormally developed traits in the racial Indian character. They excuse themselves by saying that the Indians are not grown. That is true in a way. The majority of Indians are at that in between stage that children go through in their tumultuous "teens." At that time even the most doting of parents will keep their most cherished offspring at school, or college, or summer camps, or in foreign countries, or around the world, or anywhere but at home where they will try to tinker with worlds of problems that they cannot quite yet handle. Parents, however, appreciate, that one more step and these children will have achieved maturity. The parents do every thing they can to enkindle in their children the desire to go as far forward as they can, along the highest line they can develop, and they do the best to prepare their children for their coming independence. That is where the Indians do not receive any real cooperation from us. In our hearts we do not want to see them progress beyond a certain stage, and they meet but little encouragement from us to help them in any but given lines, lines of manual service and cheap labor. That is our race prejudice and we cannot help it. It is racial with the whites. These days we admit it and we try to conquer it, dealing with a race we have no cause to fear. But in spite of all of our efforts we confuse the Indians greatly by pulling them up with one hand, and with the other pushing them back again. We do and yet we do not want to see them progress beyond a certain point. The Indians are of no two minds about it. In a hampered, inarticulate way, grow less hampered and more articulate all the time, they are forcing themselves along the lines they want to follow, and their objective is to be the same as us.

And then let those that want to labor manually, labor manually, and let those that do not, have a clear field ahead.

"The Cradle Primeval"

Below is shown Edwin Gustie, a Digger Indian baby, who has the two fold distinction of owning a cradle that can't be bought and of being one of the healthiest of the babies at the Red Cross clinic. With him is his grandmother, who has an even better opinion of Edwin as a baby than has the Red Cross nurse. Edwin was born in Fresno in April.



Babe Enjoys Papoose Basket Is One of Fresno's Healthiest Grandmother Dislikes Photo

By LOUISE KIMBALL

How does baby sleep nowadays? Oh, in a dainty bassinet of course, lined with silk and with ribbons fluttering from all the corners. Embroidered covers and soft down pillows white as snow are his portion. And, even with all this luxury, baby has been known to be dissatisfied and to cry loudly, bringing an attentive nurse to his side to see that he is perfectly comfortable.

Well, some babies sleep that way but not all of them, not even in Fresno. Over on the West Side is a baby who doesn't know anything about bassinets with silk linings and down pillows. He probably wouldn't be able to sleep in such a contrivance.

Yet he has his cradle, too, a shaped board with a woven canopy over the top, the papoose basket of the Indian. There are no adjustments of down pillows to make when baby Edwin is given his afternoon nap. His mother never has to come to see if Edwin has kicked the covers off; she knows he hasn't.

She just wraps Edwin in a sheet, places him on the board and ties him on, taking care to see that his face is sheltered by the woven covering at the top. Then she places Edwin's "bassinet" in any convenient place, where it is reasonably cool, perhaps stands it against the side of the house in the shade and goes about her work while Edwin goes to sleep.

Yet Edwin need not be ashamed of his cradle, even if it has no pink ribbon bows. He sleeps in a cradle which was old when the white man came to America, before the effeminate bassinet (as his father would probably consider it) was ever heard of and one that is very hard to obtain nowadays. It

is handmade, woven by an old Indian woman who lives near Clovis and was a gift to Edwin.

That it is a valuable gift may be judged by the remark of an Indian woman, who lives near Edwin's home. Asked why she didn't get one of these carriers for her baby, she replied "because I can't." Only the older of the Digger Indians, which is the tribe to which Edwin belongs, do work of this sort now.

DISLIKES PHOTOS

His grandmother, who is holding him in the picture, might perhaps be able to make a cradle, for she is an Indian of the old fashioned kind. She was rather averse to having her picture taken because of the belief that the Indians have that the evil spirits will harm them if their picture is taken, but finally consented so that she might hold her grandson, of whom she is very proud.

Besides being the owner of a very unusual cradle, Edwin has the distinction of being one of the healthiest and fattest babies at the Red Cross clinic at the Hospitality center. When he was born on April 25 of this year he weighed nine pounds; he now weighs 15 pounds, three ounces, which any mother knows is an excellent gain.

Moreover, Edwin has an exceedingly good disposition. Even though awakened out of a sound sleep to have his picture taken, he evinced no sign of displeasure, simply blinked his eyes and awaited the coming event. So dignified did he look that the visitor hardly knew whether to greet him as she would a baby, ordinarily, or not. Finally, however, she tried the time honored methods and was rewarded with a broad smile, proving that Edwin isn't a bit "stuck up" even if he does have a cradle which cannot be duplicated at the corner store.

Indian Dislikes Open Air Prefers Home Closed Up Tight Inherits Old Superstitions

By CORA IVES

The first error we make about Indians is our notion, that they love to live in the open air; but ask an Indian what he wants to build in the way of a shelter, when he is camping out at a ranch or in the mountains and you will hear: "I will build me a little house with no windows at all, and a door that I can shut," and that is precisely what they will do.

If you recalled the Indian's house, the wigwam of 50 years ago, you would see that the wigwam days still linger in some back recess of even the civilized Indian's mind. Living "under the beautiful star" is the product of an old, not a new civilization. Those but recently civilized have a haunting memory of the time when they were hunted by fellow man and beast and they have not got that confidence in the big outdoors that belongs to those, who have never dreamed of the possibility of being pursued by either.

Later comes the big house and the bigger windows and then the courageous go back to the woods again; but the average man that sleeps outside is the product of generations of powerful weapons and police. The houses of all savages are innately the same: an illusion of a door and no illusion of a window.

Our idea of a tent is not an Indian's idea of a secure place to sleep. Anything, to them, could creep into a tent, through the flaps, and under them, and so forth. To them it has all the menace of sleeping in the open air, and just as they will burn an enormous camp fire, if they must sleep outside, a camp-fire they will wake up all night long to stoke, so they will insist in keeping a candle or a lantern burning if they must sleep in a tent alone. If you let them build themselves a shelter, you could walk around it for an hour wondering how to pry an entrance, and they will tell you proudly, that not even a coyote could get in.

AFRAID OF DARK

Once darkness descends upon the earth, the hold that an Indian has over the woods seems to desert him. He knows them just as well in so far as all real things are concerned; but, with them, night and superstition come together. It is a civilized Indian, that can withstand the powers of darkness. They know as well as you or I do, that no coyote would ever thrust his long thin nose into anything that looked as much like a trap as the average tent, particularly not with a person sleeping there.

Bears occasionally come into empty tents, but if there is any case when either a bear or a mountain lion drifted into an inhabited tent, it is so rare, as to be a very great exception, but the Indians cannot get away from those days when the darkness was peopled with enemies, and they hid from those enemies, huddling together in their little houses, that had no windows, for a foe either material or otherwise to look through, and a door that could be closed. That fear of the dark is racial with them. Even the Indians of the colonial days never attacked until dawn and the memoirs of those times tell us "they have no stomach to fight in the dark."

Of course they do not have that fear now when they are many Indians together, but anyone, who is camping in an isolated place, and happens to leave one or two Indians alone in camp after dark, will come back to find an enormous fire burning. From a distance it would seem as though the forest and the camp and everything around were blazing indiscriminately. When an Indian builds that kind of a fire it is a certain sign that his folk lore is troubling his peace of mind. If you don't know them they will tell you: "This fire was awful dry and burnt very quick and hot." If you do know them they will say: "I won't stay in this place alone, if I can't have a little house that nothing can see into, and nothing can come into when I'm inside."

Many persons wonder why they lose their Indian help working for them in the hills, and the reason for it is that, when there is no place for the Indian to sleep in the house, the white people do not realize, that the one thing an Indian insists upon in the way of sleeping accommodation, is a place into which nothing can

force an entrance and take him by surprise.

CHANGES WITH DAWN

With the first streak of dawn an Indian's whole outlook towards his house changes. He has no further use for it. He would no more stay in it by day than a bird would in a nest. Everything he is interested in is outside, and away he goes; but he always locks the door very prudently, for fear something, anything would enter in his absence and wait to fall upon in the shadows, when he would come in again.

Civilization has changed the Indians' ideas of houses to a certain extent. They build houses now not wigwams. They do not look like our houses, when we pass them in the hills, for usually they are built out of split logs and the chinks are covered with long shakes, which the Indians have split themselves. The roofs are also covered with shakes of their own handiwork. They are bigger, heavier and longer than the ones we use, which gives them an unfamiliar look. That impression is strengthened by the houses being low and narrow and squat, so the long shakes on the roof give a wigwam suggestion, a sort of a ghost of the past that hovers over the present. The windows are very small and few. The doors are heavy and strong and they have bolts and bars and locks and keys. Altogether it would be difficult to force an entrance. There is usually no paint and absolutely no attempt at architecture, either white or red.

JULY 23, 1923

Miss Mary Christy, of Sixth avenue, left Monday for a three weeks' motor trip through the Yosemite.

Mr. and Mrs. F. C. Roach and daughter of San Diego moved last week into the former Gavin place, Third avenue.

MESA GRANDE NOTES

El dia de Santa Domingo, on Aug. 4 (the day of the patron saint of the Too-ka-muck or Mesa Grand Indians) will witness once more the gathering of the different tribes within a radius of 75 or 100 miles, to celebrate with fitting ceremonies games, races and abundance of good cheer, this annual event.

While the older Indians are shaking the dust from owl and eagle plumes that have been tucked under the eaves of their sooty roofs for the last year, the younger members of the tribe will be hauling forked posts, poles, logs and brush for the ramadas, to make those delightfully cool living rooms and bedrooms fragrant with the odor of green leaves, that will be occupied as living quarters by the Indians. These rooms in suites of two or three, surrounding a hollow square, plaza if you prefer, will be fitted up with furniture, stoves, etc., and be used

principally for housekeeping apartments and restaurants. Some apartments will be reserved for visiting tribes, and some rooms will be used as stores where groceries, meat, ice cream, candies and tobacco can be purchased. Some ramadas will be fitted up with great taste by drapery of our national colors or exquisite drawn work, made by these people.

A lumber platform in the plaza will afford a dancing floor for modern dances of the paleface brand, in which the younger generation is quite proficient, while a hard-beaten dirt floor nearly circular in shape, will be used by the older Indians for their ceremonial dances, lighted up by a great log fire. The talahuila and palada ceremonial dances will be indulged in as well as the unique game of peon penn, dear to the heart of every California Indian.

The 'white chief' of the Too-ka-muck Indians expects to attend these ceremonies and possibly take part. A barbecue will be provided for the hungry (and who is not hungry at a fiesta?) and games and horse races will entertain those with red-blooded sporting proclivities. A good time is promised all who attend.

A veritable rara avis has created a great deal of interest among the guests at Powan Lodge in the form

of an albino or white crow, which uses the hill near the Lodge as its feeding ground. This freak bird flies and feeds with its dusky kin, which consists of a flock of perhaps 50 to 75 birds, as if it was clothed with similar plumage. This bird is protected by the natives and it is to be hoped no outside hunter will destroy such a rare specimen of bird life. A similar white crow was shot by an outside hunter two years ago in the Rincon of Warner's ranch, much to the chagrin and anger of the cowboys and ranchers, who had never molested it. It would seem as if no natural wonder, no freak of animal or bird creation is free from extinction by the human killer. It inevitably has to follow the moa, the dodo, the passenger pigeon and the kison into extermination and oblivion. The antelope is almost gone, the elk is on the way, and in this region, unless some game refuge is provided, the deer will soon follow.

YREKA, CAL. NEWS
AUGUST 16, 1923

Hill Watches Weir Indian Ceremonial

Perry Hill returned Monday from a week's inspection trip in the Klamath forest, west of Happy camp. While at Happy Camp Mr. Hill and Ranger E. M. Sutcliff witnessed a part of the four-day celebration of the "Picki-ou-ish," an annual religious ceremonial of the Klamath River Indians.

Hill states that when he and Sutcliff appeared to witness the ceremonial, the Indians asked them if they had eaten breakfast. Being forewarned they advised the Indians that they had not even taken a drink of water. It is an inviolable rule that no one who has eaten beforehand will be permitted to witness the ceremonial.

The medicine man appeared at the appointed time, went through many fantasies and then began his climb to the "sweathouse." Hill says that the festivities lasted for four days, during which time feasts of smoked salmon and acorn soup were features.

Hill reports that fishermen are taking out many steelheads at Happy Camp and south, and predicts that fishing will be excellent in the upper reaches within two weeks.

STOCKTON, CAL. RECORD 490
AUGUST 15, 1923

Indian Mounds at Tracy Lake Yield Skeletons and Relics

LODI OFFICE STOCKTON RECORD, Aug. 15.—Two young scientists from the University of California have been opening Indian mounds on the shores of Tracy lake for the past few days.

Sunday, when John A. Henning, R. P. Valentine and Joseph Mayor and their families went to the lake for a day's rest, they found the two men opening a large mound. In it were found six skeletons in a circle with their heads together. Also they found shells, wampum, bone awls, a stone pipe, spear and arrow heads of obsidian, and a two-inch piece of abalone shell with two holes in it. After the relics were taken out the skeletons were put back in the ground as they were found.

The graves are shallow, being only from four to five feet deep. One of the skulls had an exceptionally large brain capacity, according to Henning.

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Securing a one-year appointment for Miss Gladys Reichard as a research fellow, Professor Kroeber sent her to live among the Wiyot Indians and get from the old members of the tribe the language used in the old tribal days. From time to time Professor Kroeber joined Miss Reichard and the ultimate result was that almost a complete record of the language was secured. Miss Reichard is now in the east working up her information and a complete book on the language soon will be published.

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Sacramento, Cal. Bee
AUGUST 21, 1923

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Chief Leaves Willows To
Work In Fruit

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Sacramento, Cal. Bee
AUGUST 22, 1923

Indian Ceremonials Feature Of Life In The Klamath Forest

Region In Siskiyou, Inaccessible Until Recent
Completion Of The Klamath River High-
way, Home Of Many Tribes That Hold
To Old Customs; Deer Season
Opens September 1st

By L. A. BARRETT,
United States Forest Service.

(Editor's Note—This is the eighth of a series of articles on the national forests of Superior California issued by the United States Forest Service. It gives the motorist a splendid idea of what he may find in the little known Siskiyou country in the way of natural wonders, historic places, scenery, and hunting and fishing opportunities among the best in California.)

WITH the completion of the fifty-mile stretch of mountain highway along the Klamath River between Happy Camp and Orleans there has been opened to travel a region hitherto accessible only by pack train.

The trip down the beautiful canyon of the Klamath River is one of the finest in the West, and the road traverses some of the best fishing and hunting territory to be found anywhere. The deer season opens in this interesting district on September 1st, and does not close until October 15th.

There are no heavy grades along this new route, but many very sharp turns make it necessary for experienced, careful mountain driving.

From Orleans to Happy Camp the road is hung along the precipices in many places from 150 to 300 feet above the river and is very scenic. Scattered along through this picturesque canyon are occasional small mountain ranches and Indian settlements, while the watchful traveler may occasionally catch a glimpse of a deer here and there.

Indians Customs Interesting.

In this region a few of the native Indian customs still exist. They have their fall festivals, with the deerskin dance, the brush dance, the coyote dance, with their old drum games. The costly furs and head dresses displayed are a great surprise to visitors. But the greatest attraction is the stick game, or Em-sant-wah.

This is a game of six players, three on each side; a center, goal and guard. Each player has a stick and guard of a light cane. The

up the tossel for throwing or tossing.

The tossel is two small sticks about four inches long and an inch or less in diameter, fastened together with a string, the sticks being about four inches apart when the string is straight. The course is laid out according to the ground; usually the goals will be 100 yards from the center. The goals are merely marks across the course. A branch is stuck up to indicate the center.

How It Is Done.

Operations begin with a long lay as to rules, there being written. In the old days if gathering, one tribe held tossel out it meant that they lenged, and if the tossel was it meant that the challenge was accepted.

Nowadays the game is a beforehand and players are lots of subs agreed on ru tion, one side the other side

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Original Defective

ARLANN, CAL.
POST-ENQUIRER--AUG
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Don't put off your visit—make it today.
Nash has not raised the price.
And—note this—despite all the expensive improvements and added attractions has been omitted.
Nothing that could add to your comfort, or your pleasure, or your pride in the car.
The list of fittings and appointments reads like that of a costly custom-built car.
for beauty of line and grace of appearance.

Our-Door Coupes

Self-Mounting Carrier, Standard

(Continued From Page Thirteen.)

sees best. One of the centers takes the tossel in his teeth, and the goal on either side takes hold of the opposing guard. Usually the right hands and the left hands on the opponent's wrists.

The point is for the guard to hold the goal from escaping, and vice versa. These will be probably sixty yards from the centers. The centers stand in a stooping position, raking the ground with their sticks. At his own option the center having the tossel drops it, each center endeavoring to strike the tossel in the direction of his goal.

As soon as the tossel is struck the players clinch, if one does not escape. Now all players are in a clinch, struggling for the tossel; that is, if a man is able he will drag his opponent to the tossel and reach it with his stick for a toss. Usually they are to be seen as wrestlers.

The clinch and wrestle may last some time, and here is where the game gets its zest. Each man tries to wear his man out, inflicting all the punishment the rules allow, such as rubbing the stick up and down the back, throwing to the ground violently, locking the hands around the back of the neck and bearing down, with variations.

Striking and choking are barred. If a man is able to drag his opponent along and make the toss, he merely follows up and makes a point when the tossel goes over the line. If unable to do that, he tries to break away and toss, even though he is a guard. If a good runner gets loose, the point is soon made of course. Good team work usually wins in this, as in most other games. Two points out of three wins.

To Hold Ceremonial

A particularly interesting three-day Indian ceremonial is that held at the Pick-a-owich Camp Ground below Happy Camp during the dark of the moon just preceding the new moon in August. This ceremonial is observed by the older members of the tribes and must be seen to be appreciated.

Los Angeles, Cal., Times
AUG. 23, 1923

LEAVES FOR TEEPEES OF RED SKINS

Local Expert on Indians
Goes Again for Material
for Large Work

For the twenty-sixth consecutive year Edward S. Curtis yesterday left the haunts of white men for his annual voluntary exile among the Indians of America.

Curtis will be gone for three months gathering data for Volume No. 16 of a twenty-volume work on the American Indian made possible by a foundation of \$250,000 given by the late J. Pierpont Morgan. The Indian authority goes to the tepees and wigwams for his scientific research in an entirely different work atmosphere, for in his everyday employment he is a motion-picture cameraman for Cecil B. De Mille. This photographic staff is headed by Bert Glennon.

Besides his scientific investigations, Curtis is perhaps best known as a photographer of Indians. His Indian photograph, "The Vanishing Race," is said to be the most popular still picture ever made. More than a quarter million copies have been sold.

The new investigations of Curtis will be among the fast-lying mountain Indians of Northern California—the Klamaths and the Modocs; and such desert tribes of Arizona and New Mexico as the Zuni, Acoma, Pojuque, Piquira and Jemez.

Curtis was an intimate friend of the late Theodore Roosevelt, and some twelve years ago he guided Teddy and his sons into desert Indian country for which he is again headed.

S. F. CAL. JOURNAL
AUGUST 24, 1923

Artist Will Attend Big Snake Dance

The Indian rattlesnake dance to be held at Walpi next week has been attracting a number of California artists and writers.

Wilbur Hall and James Swinner-ton left for Arizona several weeks ago. Benvanuto Bufano left yesterday, and is to be the guest of Governor Hunt during his stay in the Indian country.

Maynard Dixon and his wife have also just left for Walpi with Mrs. Anita Baldwin. They will travel in her private car as far as Holbrook and from there go by motor to the reservation. After the dance they go on with Mrs. Baldwin to Red Lake, Kayenta, Canyon de Chey, Gandos and the Grand Canyon.

During the trip they will search out new Indian musical material. Mrs. Dixon will return with Mrs. Baldwin, while Dixon remains at the Navajo Indian reservation, where he will spend several months executing a number of canvases to be shown at his New York exhibition next winter.

S. F. CAL. JOURNAL
AUGUST 25, 1923

LANDSCAPERS FIND INTERESTING RELICS

Recent Discoveries in Chevy
Chase Park May Be Link
With Aborigines

EXCAVATIONS TO BE MADE

Spot Where Mortars, Pestles
Revealed to Be Staked
Off for Inquiry

Archaeologists of California agree that little is known of the origin of numerous shell mounds discovered from time to time in various parts of Marin county. Queer old pipes, wampum, mortars and pestles, oyster pocks, arrow-points, skulls and entire skeletons have been unearthed, affording some evidence of the customs and characteristics of the early inhabitants of this romantic region.

It is thought that recent discoveries made by employees engaged in landscaping Chevy Chase Park, at Corte Madera-Larkspur, may afford additional proof that these interesting relics can be linked with the traditions handed down by Spanish settlers who claimed that thirty or more Indian tribes once hunted the forests of Marin.

While ploughing a section of land close to the main entrance of Chevy Chase Park, Laoul M. Bates, a park employe, came across a number of mortars and pestles of stone. Digging deeper at this point, he found a collection of bones, judged to be human.

The spot where the relics were found has been staked off, and, according to Chevy Chase Park owners, further excavations will be made in this locality in the hope that other treasures of value to the researcher may be brought to light.

SAN FRANCISCO, CAL.
CHRONICLE
AUGUST 27, 1923

CIVILIZING THE INDIAN

Bureau Thinks Stopping Traditional
Dances Will Make White Man of Hopi

ACCORDING to a story from Arizona the Indian Bureau has threatened to put a stop to the time-honored Hopi snake dance, on the ground that half-naked Indians dancing with snakes between their teeth is not an edifying spectacle.

When there are so many useful things needing to be done it seems that the Indian Bureau might use its energy better than by destroying a ceremony which does no one any harm, appears to do the Indians a lot of good, and is certainly an interesting event, both as a spectacle and as a living document of early human history.

But the Indian Bureau has always been that way. We remember when it was jailing the Navajos and persecuting them in every possible manner to try to make the men cut their hair short. It was no question of cleanliness, since no white woman shampoos her hair oftener than does the Navajo man, who wears his done up in a psyche knot at the back of his neck.

But some solemn wiseacre in the Indian Bureau imagined that if the Navajo would cut his hair white man style he would be a civilized white man per se.

BAKERSFIELD, CAL.
CALIFORNIAN
AUGUST 28, 1923

HOME IS WANTED FOR INDIAN MAID

First Graduate of Indian
School to Enter H. S.
This Fall

The first child to graduate from the Indian school at Tejon will enter high school here this fall. So far as is known, Elydia Vasquez of the Auit-quitanum tribe, more familiarly known as the Tejons, will be the first Indian child to go to Kern county high school. Elydia has received great encouragement in her struggle for an education by her teacher in the mountains, Mrs. Anna B. Knowles, by the county superintendent of schools, the special teachers, and by others in Bakersfield, because of her ability, application, and particularly for her aptitude in art work. Her drawings and water colors have attracted attention at displays here, and she has made her little school room at home bright with the examples of her best work.

Will Help Own People

So when Elydia comes to Bakersfield she is going to study drawing in particular. She will also take the home economics course, to help fit her for her ultimate mission, which she believes will be to return and help her own people.

As her home is so far away, it will of course be necessary for the little Indian maiden to stay in Bakersfield during the school year. So some of her friends here, and her teacher, Mrs. Knowles, are very anxious to find a home for her. Handicapped by a little uncertainty of her English—she knew only Spanish until a few years ago—it is not possible for Elydia to work for her board and go to school as some girls do, for she will need a great deal of time for study, and enough solitude so that she can apply herself diligently. Elydia is very willing to do this—to study so hard that she can advance rapidly. So what is desired for her is a home, preferably with quiet, elderly people, who would be willing to help a bright and capable little girl to receive an education, and to fulfill her mission to the people of her own race.

Speech Improves

Elydia is a quiet, attractive girl with pleasing manners and a friendly, winning smile. She has more poise and self-possession than most of her little brown schoolmates, for her brightness and talent have drawn her more to the attention of visitors. Having had more opportunity thus for conversation with English-speaking people, her speech is improving rapidly. It is wished, of course, to place her in an English-speaking home here, that she may be able to enlarge her vocabulary still more.

H. A. Spindt, principal of the high school, is one of those interested in finding a home for Elydia, and he asks that anyone willing to give Elydia her chance communicate with him.

PHOTOS OF ANCIENT INDIANS DISPLAYED QUINCY WINDOW

364
Most Plumas County old-timers know the sisters, Celia, Louise and Maggie, Digger Indians who were in the county before the Plumas House, and if Maggie, the eldest, chanced to see the first logs felled for that historic structure, she may have tried to explain the astonishing activity of the white strangers to a bright-eyed, curious papoose, for Maggie has seen more than eighty snows whiten the peaks of the Sierra, her sisters being almost as old.

Thus it happens that many of the folk visiting Quincy this week, have stopped to examine three large photographs of the sisters in one of the display windows of the Quincy Drug Store, taken recently by Len Remick.

DEATH CLAIMS AGED INDIAN LABORER OF INDIAN VALLEY

364
Henry Jenkins, 53-year-old Digger Indian who has lived in Indian Valley for a number of years, died Sunday morning at 8 o'clock in his home near Taylorsville, a victim of diabetes. He was buried Tuesday in the Indian cemetery near Greenville.

Jenkins, who was born in the Big Meadows country, passed all of his life in Plumas and Lassen counties. He was well and favorably known to many farmers and ranchers, by whom he was employed at various times.

Death came suddenly to Jenkins, as he was ill but eight hours before passing away. He is survived by his wife, Polly.

INDIAN WOMAN IMPROVES WITH HOSPITAL CARE

364 Aged Ramona Submits to All Treatments of Strange White Physicians

Under the care of the physicians at the General Hospital, and by means which are new to her, Ramona, said to be the oldest Indian woman living at the San Manuel reservation north of Highland, is slowly recovering from injuries sustained 10 days ago when she fell into a fire while she was cooking dinner at the reservation. Ramona is said to be more than 100 years old and has lived for years on the San Manuel reservation.

Ramona now is on the road to recovery, physicians believe, although it may yet be necessary to remove two fingers from her left hand as the result of the burns she sustained. Both arms and hands were terribly burned by the flames, it is said.

Miss Ada R. Eichbaum, county welfare nurse has kept in close touch with the condition of Ramona since she was taken to the hospital. The aged Indian woman was suffering more than a week following her burns before her condition was reported to the Welfare Department. Mrs. E. E. Barnes, of Highland, who has long been a friend of the Indians, went to the reservation and found Ramona in a serious condition. She reported to the Welfare Department and Miss Eichbaum advised that she be taken to the General Hospital.

The hospital was new to Ramona and she became terrified when conveyed to the upper story of the building in an elevator. The clean bed clothing and rooms were also strange to her. She is becoming accustomed to her surroundings now, however, and willingly submits to her treatments. Ramona realizes she may lose two fingers on her left hand but does not object, according to Miss Eichbaum.

Ramona is well known to many residents in San Bernardino and Highland, where she has done house work. She always goes barefooted and at times would walk to San Bernardino from the reservation when she was doing work here.

VALLEY BORN INDIAN PROGRESSES DESPITE HISTORICAL HANDICAP

*Johnny Jacobs Of Mariposa Admired By White
Men Of Mountains Who Know Story
Of His Early Day Struggle*

By CORA IVES

Johnny Jacobs is an Indian the hills are very proud of. When he began life up in the hills 50 or 60 years ago, he had nothing and his people had nothing or any way of acquiring anything. In spite of those handicaps, he has made a great deal of himself, and his standing is very high, both with the Indians and the whites.

Johnny Jacobs was born in the hills near Mariposa, in strictly Indian surroundings, and he was born early enough in the history of the state to have been an active participator in the very hard times the Indians had, when they were introduced rather suddenly to civilization. The method of the introduction very nearly killed out the Indians.

When he was a boy there was no education at hand for Indians. There was provision for schools for them, but the schools themselves seem to have been few and far between and the Indians were

junior pigs, first, second and third, A. D. Long; herd of one boar and three sows under one year, first A. D. Long, second F. B. Davies; get of sire, four animals, first A. D. Long, second F. B. Davies; produce of dam, four pigs, first A. D. Long, second F. B. Davies.

Grand champion boar, A. D. Long; grand champion sow, A. D. Long.

POLAND CHINA HOGS

Boars, two years and over, first C. E. Johnson, second Larsen and Lundell, third W. L. Choisser; junior yearling boar, C. C. McCleary; senior pig boar, C. E. Johnson, junior pig boar, first and second Arvid Lundell, third E. C. McCleary; sow, two years and over, first E. C. McCleary, second W. L. Choisser; senior yearling sow, first, second and third, C. E. Johnson; junior yearling sow, first C. E. Johnson, second W. L. Choisser, third E. C. McCleary; senior pigs, first and second W. L. Choisser, third C. E. Johnson; junior pigs, first W. L. Choisser, second and third Arvid Lundell; herd of boar and three sows, first W. L. Choisser, second C. E. Johnson; herd of boar and three sows bred by exhibitor, first W. L. Choisser, second C. E. Johnson; four animals, get of sire, first Arvid Lundell, second W. L. Choisser, third C. E. Johnson; produce of sow, four pigs, first Arvid Lundell, second W. L. Choisser.

Grand champion boar, C. E. Johnson; grand champion sow, C. E. Johnson.

Agricultural club contests were also brought to a close at this fair. In the Delhi calf club Russell Lee-dom was placed first, Robert Wymer second and Thayer Jones third; in the garden club contest Blanche Prothero was given first place, and in the egg contest Nellie Buswell was placed first.

not encouraged, or, in some places allowed to attend the schools of the settlers' children. So Johnny Jacobs grew up without the education that the ones who were civilized have the right to. It was those that are forcing civilization on them. One white missionary came to tour the country and hold services under a tree and tell the people red men of the things that they ought to know. "And after that no one else ever came."

REALIZES HANDICAP

When he was still very young Johnny Jacobs realized the handicap that lack of schooling was going to be to him all through his life; but he accepted it as a fact. The first thing he learned was how to work. He took great pride in learning thoroughly what he knew. His self taught knowledge was not hit and miss. He was born in the hills and he never lived anywhere else, but what there was to learn in the woods around him, he knew.

He became what continental people would call an artist in the matter of tracking. He was called in often by county officials when evildoers fled to the woods and all traces of them seemed lost. There was one famous highwayman he laid by the heels, when it did not seem possible that even a bloodhound could have followed his trail. There was another man whose life he saved by demonstrating that his story as written on ground was quite different and vastly more plausible than as told by the witness.

But "man hunting" had no attractions for Johnny Jacobs. He was never a professional tracker. He seemed to be sort of a Sherlock Holmes in that line. He was called in by the Scotland Yards of the hills when cases became too "interesting."

BECOMES LAND OWNER

Twenty five years ago Johnny Jacobs took up 160 acres of land. He worked to develop it and then worked some more and improved some more. He bought some cattle and acquired more land all through the years, until now he controls two thousand acres of land and has a good herd of cattle.

Johnny Jacobs is strong in his belief in education for his children. "They must all go to school," he says, "until they know something."

And so they all went through the grammar school, not at an Indian school, but at the rural school near the Jacobs' ranch. One went to an Indian school in Arizona, one to an American high school in California. Some did not feel called to go to high school at all, and he has one boy that he will probably put through college. He has a son who is brilliant, away over the average, even for an American boy,

he would like to give him the same chance.

"How long will it take?" he asks. "Then, 'He will be old before he gets through school, and then maybe he'll have gotten used not to work,' and lastly, 'When he is through, what will he do? I don't know. He don't know either.'"

He is not the first father who has had to face the problem of an educated son; but the very fact that he has to face that problem shows how Johnny Jacobs has risen from the level in which he was born, and the use that he has made of opportunities that no one could consider great. He had no choice in finding himself a lifework. "He had to take what was around him, and make the best of a very bad bargain. He did it very well, and he did it without any outside help, and for all that he deserves great credit."

Six Indian Tribes Will Put On Celebration Here; Dances Of Old Days To Be Exhibited

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Eureka is to have its first Indian celebration. On October 20 and 21 at the League Baseball Park six tribes of Indians from Humboldt, Del Norte and Siskiyou counties will stage a two-day celebration, featuring the many weird native dances and the far-famed stick game.

The Korac, Po-lick-la, Smith River, Hoopa, Weotts and Wylachia tribes will be here, all attired in the native regalia, and it is expected that at least 1000 Indians from all sections of northern California will be in attendance.

There will be a big parade through the business district of this city, preceding the festivities at the park each day, and many novel features will be shown here for the first time.

At the park, the feather dance, the brush dance and many of the old-time steps will be shown to the public, and visitors from San Francisco and many other parts of the state already have signified their intentions of being present.

All the dancers will be in their native regalia and when the last step of the feather dance has been completed it will mark the end of the famous and unique movements. Many of those who will participate in this feature are aged Indians, who are the only ones to remember the difficult steps, and soon they will be gone, ending forever any chance for the public to see it.

The thrilling stick game, too, will be played, with three teams competing. This game, the fame of which has been heralded to every corner of the globe, is one of the roughest imaginable, but few serious injuries ever occur, and for real honest-to-goodness sensations it has no equal.

The only place the game is played is in the Klamath region and teams from Hoopa, Requa and Orleans already are practicing in preparation for the crucial encounters here. A purse of \$150 will be awarded the winners and the expenses of all participants will be paid.

There also will be riding contests daily to determine the all-around champion and winners of various classes of entries.

Some of the wildest horses in the world are being groomed for the contests and this feature alone will attract many.

There also will be a big barbecue at the park and short(snappy orations on conditions of the Indians at the present time also will be heard.

Frank Parker of Garberville is chairman of the arrangements committee, and the following are members: Elmon Parker of Garberville, Smith Brenard of Loleta, Peter Williams of Requa, Albert Wilder and Ben Wilder of Or-

leans and F. G. Collett of San Francisco.

That the Chamber of Commerce, Mayor Oscar W. Lord, and Chief of Police L. Bannister had promised the utmost co-operation in the big event was the assertion today of Elmon Parker.

The two-day celebration is being staged by Indians, and as it will be the first time Eureka and other Humboldt county residents have been afforded an opportunity to see the many features, a record breaking crowd is expected.

Sacramento, Cal. Bee
SEPTEMBER 12, 1923

INDIANS TO POW WOW

Ceremonies Doomed By March Of
Civilization To Be Enacted
At Eureka Next Month

EUREKA (Humboldt Co.), Sept. 12.—Tribal dances and ceremonies doomed to disappear before the march of civilization within the next few years are to be enacted once again next month when six Indian tribes of Siskiyou, Del Norte and Humboldt Counties gather here for a pow wow and reunion on October 21 and 22.

The reunion is expected to draw together no less than 1,000 members of the Korac, Po-lick-la Smith River, Hoopa, Woetts and Wylachsa tribes.

The feather dance, the brush dance and other tribal dances will be presented, chiefly by aged Indians who are the only ones to remember the difficult steps. With the death of these Indians the dances will pass out forever, the younger Indians having failed to acquire the art.

Also the Indian stick game, one of the roughest and most dangerous of sports, will be presented by younger Indians. Riding contests with wild horses will be another spectacular feature.

ARCATA, CAL. UNION
SEPTEMBER 13, 1923

OLD TIME INDIAN CHARACTER PASSES ON KLAMATH

From the lower Klamath River comes the word of the death of a well known Indian who went by the name of "Sagap Jim", Sagap being the Indian name for coyote. He was also known as "Seven and a Half Jim" on account of his sporting propensities being a widely known gambler in his younger days. It is related that in the pioneer days two of Arcata young bloods got Jim into a poker game here and located him in front of a wall mirror which reflected his cards and enabled them to fleece him out of \$1000 in cash as well as his pony and saddle sending the sporty aborigine home on foot. Jim was killed a few days ago as the result of injuries when a horse kicked him in the abdomen. He was between 75 and 80 years of age, and was well known in this vicinity.

FRESNO, CAL. CALIFORNIAN
SEPTEMBER 13, 1923

Indian Races To Be Big Feature At Madera County Fair Fast Horse Races

MADERA, Sept. 13.—A touch of the old west, which will soon be merely legendary, is planned as a feature of the Madera county fair at Chowchilla, October 4, 5 and 6, with a contribution to the program by the Indians of the Madera foothills.

Only a few score of these aboriginal Californians remain out of the thousand that roamed the territory in the days of the pioneers. They spend the greater part of the year in the mountain regions, but always in the late summer and fall they are to be found on the plains working in the vineyards and the orchards. War paint and feathered head-dress long ago vanished and buckskin leggins have given place to sophistication's romantic overalls. But like their ancestors these Indians are still horsemen, and their part in the program will

be played on horseback. Swift little Indian ponies are to help them, and novelty races such as the red man of sixty years ago made a part of his feast days will be presented.

In addition to the Indian pony races arrangements are now being made for dally running races in which many of the fastest horses in the county will be entered. Suitable prizes will be awarded.

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BIG INDIAN CELEBRATION IN EUREKA

OLD DAYS DANCES FEATURE

TWO-DAY CELEBRATION WILL
BE STAGED BY INDIANS OF
SIX TRIBES

Over 1000 Indians From All Sec-
tions of Northern California
Are Expected To Be In
Attendance

Eureka is to have its first In-
dian celebration. On October 20
and 21 at the League Baseball
Park six tribes of Indians from
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There will be a big parade
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At the park, the feather dance,
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breaking crowd is expected.

STOCKTON, CAL. RECORD 490
SEPTEMBER 15, 1923

Overlooking Their Hands

ONE thousand Indians are expected to gather once more in the far
northern counties of California for tribal dances and ceremonies,
doomed, a Eureka, Humboldt county writer says, to disappear before
the march of civilization within the next few years. "The feather
dance, the brush dance and other tribal dances," he says, "will be
presented, chiefly by aged Indians who are the only ones to remember
the difficult steps. With the death of these Indians the dances will
pass out forever, the younger Indians having failed to acquire the art."

The younger Indians probably regard the steps as "old fashioned
and funny." It is a pity. Much of picturesque values lies in these
tribal dances and they are cherished, as well as capitalized in some
parts of the country. The Indians of the Southwest appreciate the
drawing quality of many of their ancient customs, wares and dances
for the tourists. At the Grand Canyon in Arizona, the Hopi Indians,
young, educated, well groomed, and good looking, are a leading at-
traction and their dances every afternoon charm the guests and
cover their big drum, which is the collection box, with many quarters,
half dollars and dollars.

Perhaps some of our Northern California summer resorts are over-
looking their hands.

S. F. CAL. BULLETIN
SEPTEMBER 13, 1923

Indians to Give Tribal Dances

EUREKA, Sept. 13.—(Special.)—
Tribal dances and ceremonies,
which will disappear before the
march of civilization within a few
years, will be enacted here next
month.

Six tribes of Indians of Siskiyou,
Del Norte and Humboldt counties
will get together here for a pow-
wow and reunion October 21 and 22.

The Indian "stick game," one of
the roughest and most dangerous of
sports, will be put on by young In-
dians.

INDIAN TRADITION HINGES UNIVERSE ON MOUNT DIABLO

Peak Regarded As Highest in
World, According to Myth
of Aborigines.

MARTINEZ, Sept. 15.—That the legends and traditions of the Diablo Indians have furnished the foundation for the pageantry of the Dons of Peralta which will culminate in the Berkeley Greek theater in a colorful spectacle this month, is confirmed by the research of George Cumlins and Peter Reinhart. These investigators cite prehistoric myths to show how the minds of the aborigines regarded the causes which produced the topographical conditions as they have existed during the historical era and as they are known at present.

According to the native myths Mount Diablo was the highest peak of the ancient world, and the Indians considered it to be the center of the universe, and the universe, according to their belief, extended no farther than they could see when standing on the summit of Mount Diablo.

John F. Davis in his "History of California" refers to the Indian legend relating to this ancient region, and recounts the creation of the Bay of San Francisco and the bordering lands of Obapesla. Referring to the pathetic fate of the Indians, Davis says:

"No wonder we take down from the shelf the old Indian legend and read it again. There was once a time when the entire face of the country was covered with water, except two islands, one of which was Mount Diablo, the other Tamalpais. As the Indians increased the waters decreased, until where the lake had been became dry land. At that time what is now known as the Golden Gate was an entire chain of mountains, so that you could go from one side to the other dry-shod. There were at this time two outlets for the waters: one was Russian river, the other San Juan. Sometime afterwards a great earthquake severed the chain of mountains, and formed what is now known as the Golden Gate. Then the waters of the great ocean rushed in and the valley, hitherto protected by the

Legend Relates Native History Of Golden Gate

"THERE was a time," runs the version of an Indian legend, "when the entire face of the country was covered with water, except two islands, one of which was Mount Diablo, the other Tamalpais. At that time what is now the Golden Gate was a chain of mountains so that you could go from one side to the other dry-shod. There were at this time two outlets for the waters; one was Russian river, the other San Juan. Some time afterward a great earthquake severed the chain of mountains and formed the Golden Gate. Then the waters of the great ocean rushed in, and the valley, hitherto protected by the mountains along the coast, became a great inland sea or bay."

mountains along the coast, became a great inland sea or bay. The rocky wall being rent asunder, it was not long before the pale faces found their way in, and as the waters decreased at the coming of the Indians, so have the Indians decreased at the approach of the white man, until the whoop of the warrior is heard no more, and the council fire has been quenched forever; for the Indians like shadows have passed silently from the land."

The legends of the Diablo Indians are particularly noteworthy at this juncture because of their references to earthquakes which from their description must have been similar to those which now torture Japan, although indescribably more titanic in scope and effect. It is significant that these legends recall the volcanic theory which has ever attached to the beginnings of Mount Diablo, and which the Indians regarded as the origin of life as well as the source of fire and heat.

RAMONA, AGED INDIAN, IS DEAD

[Sept 17, 1923]

San Manuel Centenarian
Here Before Opening
of Spanish Grant

Ramona, the centenarian of the San Manuel Indian Reservation, died yesterday at the General Hospital, where she was taken three weeks ago suffering from the effects of burns received when she fell into a fire over which she was cooking dinner.

Mrs. Ramona Lugo, 100 years old, a native of Mexico and resident of San Bernardino County for 90 years, is the way the superficial chronology of Ramona's life would read.

This aged woman, a full-blood Indian, was a resident of Old San Bernardino before the opening of the original Spanish grant to the proud Castilian family of the same name. Pioneer residents of the Highland district and many in San Bernardino knew her.

She was in excellent health, despite her advanced years, and did considerable work on the reservation until on Aug. 20 she fell into the fire over which she was cooking her dinner. Her left hand and body were badly burned, but she received no medical attention for 10 days.

On Sept. 1 Mrs. E. E. Barnes of Highland learned about the aged Ramona's condition and reported it to the County Welfare Department. Miss Ada Eichbaum, county nurse, visited Ramona and dressed her burns, which had become critical. She accordingly had the old Indian taken to the General Hospital. It was a task, for Ramona at first refused to ride in an ambulance.

At the General Hospital she became terrified when taken to her ward in an elevator. The white coats and hospital furnishings were new and she wanted to get out and was restrained with difficulty for a time.

Soon her attitude changed, as her heart was won by the kindnesses of nurses and physicians. She became a model patient and seemed to improve.

The burns had eaten deep into the flesh, however, and it was necessary to amputate two fingers of the left hand. Ramona did not object and her condition became better daily until Friday, when a relapse came and she sank rapidly. Yesterday morning she died.

INDIANS WILL GATHER FOR UKIAH FESTIVAL

Redskins to Have Village at
Fair; Pow Wow Saturday

UKIAH, Sept. 17. — What is believed to be the largest gathering of Indians of modern times on this coast will assemble next Saturday for ten days with the Yo Kaya Pow-Wow and harvest festival of the tribes. The red men are starting to arrive here with their squaws and children from all points of the Northern section of the state.

The early arrivals have started to build a tulle hut village at the Mendocino county fair grounds and tomorrow all the men will start work on the "sweat house," in which the secret ceremonials will be held. The house is to be built of abode.

The Mendocino county fair opens here at the same time as the Indian Yo Kaya and the Indians will play an important part in the fair program. The Indians will participate in the parade next Saturday morning and will then proceed to their village at the fair grounds to start their first day's ceremonies at sundown. Thereafter they will hold daily sessions starting at sunrise with pow-wows at stated intervals during the day.

EXHIBITS FOR POW-WOW ARE BEING PLACED.

364
Stage All Set For Big-
gest Event in County
History

PARADE ON SATURDAY

The Indian Village To Feature Native Dances

Final arrangements have been made and stages all set for the opening of the second annual Yo-Kaya Yow-Wow in Ukiah, September 22 to 29, both dates inclusive. Every indication points to a most brilliant and successful Fair and with favorable weather conditions, officers of the Association confidently predict tremendous crowds will throng Ukiah during the entire period of the Pow-Wow.

The Plummer Manufacturing Company of San Francisco, from whom the big tents were leased, made a record drive from Socramento Valley to Ukiah across Bartlett mountain with one of the tents, while the other was shipped by rail from the city, and both big tops were in place last Saturday at noon, giving the Pow-Wow exhibitors a full week's time in which to build their booths, arrange their exhibits and make ready for the opening day.

The Farm Bureau and Extension Service of the University of California through their representatives have arranged a most beautiful and comprehensive display of agricultural and livestock products. It is confidently expected that the exhibits of both departments of agricultural pursuit will go down in history as the most brilliant that Mendocino County has ever shown.

The Indian Village feature, arranged under the personal supervision of Bill Ornbaun, is much larger and more extensive than originally contemplated.

The Indian Village Committee, of which Keith C. Eversole is Chairman, has also arranged special entertainment features for the Indians themselves and no doubt the Indians from many sections of the county will throng to Ukiah by the thousands. Among other features in the Indian Village will be a big dance platform on which the red men and their dusky ladies will trip the light fantastic to the strains of latest American fox trots, one step and other modern dances.

Prospective purchasers of motor vehicles and trucks, as well as owners of old cars who may be contemplating trading in, will find a wonderful assortment of the latest 1924 models of most of the well known standard lines of automobiles. Owing to the fact that nearly all of the standard cars are advertising many changes and improvements in the new models which will be shown at the Yo-Kaya Pow-Wow, the dealers are confidently expecting to book many sales during the Fair.

The opening day features will be the Grand Street Pageant, which Governor Richardson or some delegated representative will lead; also the coronation of the Queen, and as a complimentary overture to Young America, the Executive Committee has broadcasted an invitation to all children 12 years of age and under to be the

Continued on page 8

In the current issue of the California Grape Growers appears a full page account of the proposed waterway re-

Independence. Chapter to his declaration of economic ornia farmer will have added another service early next spring the Cali- and when the enterprise is ready for d to own and operate these ships, hip company which has been organiz- subscribing to the stock of the steam- ther the fruit men themselves are From one end of the state to the

Fruit Men Subscribe

which appeared several weeks ago. Noiding meetings to get behind this and other inland cities fruit men are At Santa Rosa, Auburn, Sacramento to his service.

Continued from page 1

guests of the management on that day. This means that the youngsters will be admitted free of charge and everything possible done to make the day an enjoyable one for them.

Sunday will be San Francisco Day, Elks Day, and Sonoma County Day. Advices from the Bay cities indicate that there will be many excursions that will invade Mendocino County to visit the Pow-Wow. Several hundred Elks, returning from the State Convention at Eureka are also expected to swell the Sunday crowds. Sonoma county also will send big delegations, it is reported.

Monday of next week has been assigned as Fort Bragg Day, Humboldt County Day, Redwood Highway Day, Mendocino County Coast Day, Round Valley Day and Long Valley Day.

One of the biggest days of the Fair, it is expected, will be Tuesday, the fourth day, which has been designated as Willits Day, North of Bay Counties Day and Anderson Valley Day. Wednesday will be designated as Ukiah Day, Calpella Day and Potter Valley Day. An effort will be made upon local business concerns to close their stores for part of the day on Wednesday.

Thursday will be Redwood Valley Day, Fraternal Organizations Day and Central District Day. Friday will be designated as Hopland Day, Woman's Civic Organizations Day, Lake County Day and Sanel Valley Day.

Saturday, the closing day, will be known as all California Day, American Legion Day and Boy Scouts Day.

The official band at the Pow-Wow will be the Willits Municipal Band, which has made splendid advancement and progress during the last few months under the leadership of Professor John J. Keller.

The entertainment program will provide for seventeen big time entertainers, including Blake and Ambers' Pow-Wow Girls Revue, and a number of other single and double acts. The head line feature of the program will be the Aerial Bartletts in their sensations aerial act. Rue and Laura Enos, comedy contortionists and acrobats, will hold a prominent place on the program.

Through the courtesy of Daniel J. O'Brien, Chief of the San Francisco Police Department, Detective, Sergeant Thomas J. Hoertkorn and Morris M. Harris will be sent to Ukiah during the period of the Fair to assist the local officers in keeping the town free of undesirable characters. The Pow-Wow guard this year will be in charge of Jack H. Dreyer, Deputy Sheriff, who has surrounded himself with a capable group of peace officers. Officials of the Fair Association desire to make the final announcement through the columns of The Republican Press to the public that season coupon books, the tickets will go off sale Friday evening, September 21. All persons who expect to attend the Pow-Wow should avail themselves of these tickets as they represent a saving of \$2.00 on eight admissions. The books are transferable and may be used by any one.

The Housing Committee also urges all loyal, patriotic citizens to cooperate with the Fair Association to take care of the large crowds that will be in Ukiah during the Pow-Wow. It is hoped that every family in Ukiah will designate at least one room in its home for the accommdation of visitors.

While it is realized this will result in more or less inconveniences, it is only for a very brief period. It is pointed out that no worse reputation could be earned by the town than that of inviting a large crowd of people here and being unable to offer them proper and adequate accommodations.

GLOBE, AZUL, RECORD 71
SEPT. 19, 1923

PROMOTION CALLS DORRINGTON FROM RESERVATION POST

364 ✓
Col. L. A. Dorrington, superintendent of the San Carlos Indian reservation, will leave at the end of the week for Sacramento, Calif., where he has been transferred to take charge of all Indian reservations in northern California, which have been consolidated into one administrative unit, it became known to county officers yesterday.

The transfer of Col. Dorrington is in the nature of a promotion, in recognition of his successful administration of the San Carlos agency and other important posts. He leaves with the good will and high esteem of his associates in the Indian service in Arizona. Col. Dorrington has been especially popular with

county officials, who have found him ever ready to cooperate with them in a closer understanding between the Indian service and local authorities, they declare.

Col. Dorrington's successor will be Indian Agent Kitch, who is said to be an experienced administrator of Indian affairs.

LAKEPORT, CAL. BEE
SEPTEMBER 20, 1923

FOUR CHILDREN DIE AT UPPER LAKE

364 ✓
A number of Indian children have recently died at Upper Lake, most of the death resulting from pneumonia.

On September 11, Edaella Robinson, two year old daughter of Mr. and Mrs. Dan Robinson died. The parents are from Ukiah and were working at the Finney cannery. Burial was made at Upper Lake last Thursday.

Bernice Thomas, daughter of Mr. and Mrs. Albert Thomas, died Thursday while enroute with the parents to Bartlett Springs. The child was four years old. The remains were shipped to Shasta county for burial.

Rafella Gorbet, six months old daughter of Mr. and Mrs. George Gorbet of Upper Lake died last Saturday and was buried the following day at the Robinson ranch.

Earl Boone, age two years, son of Mr. and Mrs. Sam Boone, died on Monday from bronchitis. Burial was made yesterday from the Robinson ranch at Upper Lake. Rev. Patterson officiated at the services.

MADERA, CAL. MERCURY 207
SEPTEMBER 20, 1923

INDIAN PASSES

364 ✓
Daniel Lewis, an Indian, 58 years of age died Tuesday night on a ranch near Oakhurst. He is survived by a wife, Sarah Lewis, and two children, Fred and Pearl Lewis.

Funeral services were held at Oakhurst at 1 o'clock yesterday. Interment was made in Oakhill cemetery.

BLUE LAKE, CAL., ADVOCATE
SEPTEMBER 22, 1923

GOOD ROADS REPORTED BY AUTO CHIEF

364 ✓
CHAS. GREENHALGH OF EU-
REKA RETURNS FROM DEL.
NORTE AND HOOPA

INDIAN CELEBRATION GOING ON

The Indian dances and celebration started Saturday night with a regular dance at Hoopa. The Indian religious dances and games started Monday. This is the religious festival of the Indians, which is supposed to be held every seven years and is in the form of a religious ceremony. The White Deer Skin Dance, Brush Dance, Stock Dance, Jump Dance and the Canoe Dance, are being presented.

The Canoe dance was held on Wednesday and consists of the dancers taking their place in four canoes that are lashed together and permitted to drift down the river. They start dancing in the

upper end of the valley at Campbell Field and dance at various places through the valley with the completion at the lower end of the valley.

Other dances and games will be held by the Indians, during this festival.



JUAN PIONE, one of the few survivors of the tribe of Cuyaple Indians, is said to be the oldest man in the world. Thought to be 150, he is definitely known to be at least 120. He lives with his wife (right) on a reservation near San Diego. Calif.

RAMONA, AGED INDIAN, DIES

*Woman Centenarian on San Manuel Reservation
Who Saw Pioneers Arrive Succumbs to Burns*

364 [EXCLUSIVE DISPATCH]

REDLANDS, Sept. 21.—Ramona, 100-year-old resident of the San Manuel Indian Reservation, is dead. Death came as a result of a fall into a fire at her reservation hut.

She was known to the reservation and to all Indian workers as Ramona, although her name was Mrs. Ramona Lugo. She was a native of Mexico and known to be 100 years old, for she was at least 10 years old when she came to San Bernardino county ninety years ago. She has lived in the county ever since. She was an Indian and came to the valley before the opening of the original Spanish grant to the proud Castilian family, from which she took her name. She was in excellent health and did her fair share of the reservation work until three weeks ago. Then she fell into the fire over which she was cooking dinner. Her left hand, arm and body were badly burned before she could drag herself out. She did not report it and received no medical attention for ten days.

Then welfare workers learned of her condition. Her first automobile ride was in the ambulance to the county hospital and she was frightened when taken up on an elevator. For a time she seemed to improve. But the burns were deep and amputation of the hand was resorted to. Her condition improved but she suffered a relapse and died within a few minutes.

Ramona remembered many of the early events of the valley, the coming of the first white men, then the padres, then the Mormons and others who pioneered.

PORTERVILLE CAL.
MESSENGER
SEPTEMBER 27, 1923

H. M. CARTER, INDIAN AGENT, MAY LEAVE HERE

H. M. Carter, agent for the Tule River Indian reservation for the past year, has been offered a position in the Indian service at Puget Sound, Washington. In all likelihood Mr. Carter will accept the offer, in which case he would make his headquarters in the vicinity of Seattle, Wash.

If plans contemplated by the Indian Service of the Department of the Interior materialize, the Tule River agency will be consolidated with several other central and northern California jurisdictions to form a new agency to be supervised from Sacramento, according to Mr. Carter.

Mr. Carter came here last fall from Fallon, Nevada, succeeding Dr. J. Taylor as the two exchanged agencies. Mr. Carter and family lived on the reservation until about six weeks ago when they moved to this city. Mr. Carter has been in the Indian Service for nearly thirty years. He and his family have made many friends here who will regret to hear of their intended departure from the community.

FRESNO CAL. REPUBLICAN-129
SEPTEMBER 23, 1923

Indians' Friends

Rev. and Mrs. Lee I. Thayer, have arrived in Clovis from Arizona and Mr. Thayer has assumed charge of the six Indian missions in this part of the state. The Thayers spent several years among the Hopis in Arizona.



CLOVIS GETS INDIAN PASTOR

Arizona Man Replaces
Rev. J. G. Brendel

CLOVIS, Sept. 22.—Rev. and Mrs. Lee I. Thayer and daughter, formerly of the Hopi reservation of Indians in Arizona, have arrived in Clovis and the Rev. Mr. Thayer at once assumed charge of the six Indian missions in this part of the state that have been under the direction of Rev. J. G. Brendel for the past 10 years, but who recently resigned his work here on account of ill health. The Rev. Mr. Brendel has been here this week going over the field with Mr. Thayer.

Mr. and Mrs. Thayer spent several years among the Hopis before coming here and had many interesting experiences while working among the snake dancers. Of the 10 villages with a population of 25 hundred snake charmers there is at least two big snake dances given during each year. This is a ceremony in which live snakes are carried in the mouths of the Indians during these weird ceremonies.

FRESNO CAL. REPUBLICAN-129
SEPTEMBER 26, 1923

Tule Indian Agent Offered New Post

PORTERVILLE, Sept. 25.—H. M. Carter, agent for the Tule Indian reservation for the past nine months, has been offered the Puget Sound Indian agency. If Mr. Carter accepts the offer, as he very likely will, his headquarters would be in the vicinity of Seattle.

If plans contemplated by the Indian service of the department of the interior are carried out, the Tule river reservation will be combined with several other agencies in central and northern California and will be administered from headquarters maintained in Sacramento, according to Carter.

Sacramento, Cal. Bee
SEPTEMBER 25, 1923

MILLER TRANSFERRED

Head Of Greenville Indian Agency
For Ten Years Will Go To
Arizona Soon

GREENVILLE (Elumas Co.), Sept. 25.—G. K. Miller has been transferred from the Greenville Indian Agency to a position in Arizona.

Miller has served for the past ten years as superintendent and special dispensing agent of the Greenville Indian School and Agency.

Miller will leave for his new post as soon as his successor arrives in Greenville to relieve him.

The Greenville Indian School was burned a couple of years ago, but the United States Indian Agency still is maintained here as twelve buildings escaped the flames. Valuable farming lands also are owned in connection with the school.

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SALT LAKE, UTAH

TRIBUNE—409

SEPTEMBER 29, 1923

INDIAN RELICS PUT IN MUSEUM

Rare Collection Obtained
by University From
Ruins of Cliff Dwellers.

A rare collection of relics has been added to the state museum at the University of Utah, according to Dr. A. A. Kerr, head of the department of archaeology, who has recently returned with the collection from southern Utah.

An almost faultless water bottle, estimated by Dr. Kerr to be more than 1500 years old, is one of the most valuable of the relics. It is bluish gray in color, stands about fourteen inches in height and is of the type used by the cliff dwellers. It is thought to be the second finest of its kind ever unearthed in Utah. It was discovered in Garfield county with numerous other historic remnants.

One of the cliff houses of that same region yielded an Indian skull of unusual shape. While the normal cliff dweller possessed a high and slanting forehead, this particular skull showed a low, sharp forehead.

An interesting relic which Dr. Kerr found was a gamestone. This is a round stone with a diameter of about three inches which, when padded with grass and wrapped in a leather cover, was used by the Indian of that region in playing a game similar to soccer football. An almost perfect mano millstone, a paint container still possessing white paint within it, and a skinning knife made from the horn of a mountain sheep are also among the collection.

STUDENT OF INDIAN IS VISITOR HERE

364
Helen Fitzgerald, Adopted
Member of Blackfeet, in
Oakland; Japanese Quake
Cost All Author's Trunks

By FRANCIS MONTGOMERY.

A world pilgrimage which took her into Italy during the Fascist uprising, among bandits in China, and into Japan at the time of earthquake is the experience of Helen Fitzgerald Sanders, writer and international lecturer now in Oakland.

Mrs. Sanders whose pen name is Helen Fitzgerald, admits she is a bit weary after her prolonged journey filled with exciting events, narrow escapes and many losses but being one of a tribe of American braves she has met events with traditional fortitude.

ADOPTED BY BLACKFEET.

An adopted member of the Blackfeet Indians, Helen Fitzgerald has lived among and studied the North American Indians for many years and close observations and experiences have resulted in her books "Trails Through Western Woods," "The White Quiver," "The Dream Maker" and "Little Mother America."

"Ten years ago I was taken into the Blackfeet tribe," said the author when interviewed. "The land of the Blackfeet now adjoins Glacier National Park in Montana. A girl friend whose parents were a noted army officer and his beautiful Indian wife, first interested me in the Indians many years ago. We spent a summer with them. I was so happy there that I have lived among them every summer since then until two years ago when I started on a world pilgrimage and lecture tour. Chief Emetaquin received me into the Blackfeet tribe and gave me the name of Muchanica which means "The Victory." The Indian has a spiritual side and that part of his nature has interested me most."

Adopted by Indians

HELEN FITZGERALD,
author and honorary member of
Blackfoot tribe, who will lec-
ture here on American Indian.



Mysterious Tribe of Indians Found in Wastes of Labrador

Washington Explorer
Spends Summer in
Arctic Zone.

Dr. Michelson Fails to
Identify Strange Race
in Canadian Interior.

An unclassified tribe of red men roam over the icy rocks of northern Labrador. These arctic nomads belong to no known Indian family. They constitute a mysterious cast-off in American ethnology. Their language is unintelligible. They cannot be studied. They are murderously hostile to the slow advance of civilization over the last frontier into the "friendly north."

Dr. Truman Michelson, Indian expert of the Smithsonian Institution, returned to Washington this week, after a summer in the arctic. He had hoped to connect the lost tribe, with the language, with the identity of the



DR. TRUMAN MICHELSON.

mon for the hungry creatures to kill a human being.

The Labrador Eskimos have just suffered a terrible epidemic of influenza. This has killed hundreds of

the scanty population this summer. Scurvy every year adds to the death list. This, Dr. Michelson thinks, easily could be remedied. The land is suitable for the introduction of dandelions, which are an almost infallible antidote for the dread arctic disease.

Labrador may be the objective of the world's next great gold rush. As Dr. Michelson left rumors of rich deposits on the coast were starting in-trepid explorers northward. The riches of the interior rivers may prove incalculable. The mineral wealth of the country, he reports, largely is unknown. In only two or three cases have white men crossed the entire peninsula.

July Like November.

July in northern Labrador, Dr. Michelson found, is somewhat like November in Washington during daylight. The nights often are very cold. The frame houses are unheated except in winter. Around Northwest river, he reports, the general appearance of the country is rather pleasing. Flowery tracts spot rocky reaches of scrub trees. The mosquitoes are unendurable. At one time he was unable to do scientific work out-of-doors because he could not keep his hands ungloved. Black masses of insects would settle on any bare human flesh. The climax of the mosquito nuisance, however, lasts only a few days.

On his way back Dr. Michelson stopped in Newfoundland to measure skulls of an extinct Indian tribe, which he succeeded in classifying. Difficult as was life in Labrador, he found it worse in the dominion to the south. The fishermen early in July were giving up their homes and leaving for the United States and southern Canada. It was estimated that about 900 of the scanty population were pulling up stakes every week. There is no market for their fish. The province is saddled with an enormous debt. The residents largely are illiterate. They know no

other livelihood than that gained from the seas. Many of the towns are on the verge of starvation.

Praise of Hospital.

Dr. Michelson is enthusiastic in praise of the hospitals established by Sir Wilfrid Grenville along the dreary coast. Probably nowhere else in the world, he believes, is there so much need for medical missionaries.

Labrador, he reports, just now is engrossed in its most mysterious murder sensation. Last year a Miss Lindsey, of a prominent Philadelphia family, disappeared from the Grenville hospital, where she was a volunteer nurse. Months afterward her mutilated body was found buried in tall grass by the seashore.

An autopsy revealed that the American heiress had been murdered. Search for the slayer still continues at all the hospital stations and fur villages.

The Labrador villages practically are cut off from the world. Sometimes mail boats arrive once in a summer. Sometimes there is no mail at all. "I sometimes wonder how these isolated white men endure the life," said Dr. Michelson. "All the year long they have none of their kind to talk to. You could hardly blame them for occasionally breaking every law of God or man."

"But I believe the native population of Eskimos and half-breeds are happy. They lead a hard life, but it is the only life they ever have known. Sometimes the Canadian government has considered bringing the children south to school. It is doubtful if

this would increase their happiness much.

"This much can be said about the 'friendly arctic.' If a white man wants to emulate the Eskimos, he can live. If he tries to get a in his own way he will die, as been the fate of many explorers

In connection with the electrification of Swiss federal railways, the mechanical signal system has been replaced by an electrically operated signal system, said to be the first installation of its kind in Europe.

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Buy your evergreens, shrubs and plants direct from the grower, 450 Van Ness. Every plant covered with guarantee. Catalog of "Home Grounds" free. Planting and P. O. free.

ROCK C
P. O.
Nurs
half

4 Point

The City

Original Defective

Poor Lo, the Indian! But--Save Your Tea

by Harry C. Peterson



POOR LO, the Indian! But you need not waste any tears over him as far as the Mother Lode Indian is concerned, for practically speaking, with but very few exceptions, there are no poor Los on the Lode if you except "Calaveras Walker" and the few across Wood's Creek from the Mooney Ranch, just below Jamestown.

Even these are mostly of the laboring class, the one lone buck there the day I visited the Ranch--a "sista" under a tree. He informed me, "Squaw, she out working." Where, I never learned. To impart that information would have required more effort. It was easier to sit and stare straight ahead. That was the shortest historical reminiscence I ever received.

"Calaveras Walker" is a most unique character. He is tall, well built, dark chocolate in color, whiskered, gray hair, snappy black eyes, with rather a curious appeal shining in them, and with teeth that makes you think of burnt stumps.

He is old. "Over a hundred," so 'tis said. Possibly. My own impression is that he is not over 85, if that.

He is famous locally, but difficult to locate. His cabin, such as it is, is way up the gulch out beyond Adams' ranch, back of Murphy's. Two or three other Indians are with him there.

Generally, "Calaveras Walker" may be found wherever moonshine is strongest.

At Angels Camp I asked C. T. Mills where I could find him. Mills knows every person in the county and started out to help find the Indian. He wasn't home. Nor was anyone else. As we neared Murphy's on the way back, just before sunset, we met him, homeward bound. It was still daylight, but the moonshine was already glowing; "Calaveras" was happy, supremely happy, just bubbling over with joy and effervescent spirits. He was so glad to see Mills that he wanted to embrace him. Mills sidestepped this evidence of appreciation, so "Calaveras" started a pow-wow all his own, danced, sang, and cried.

We wanted a photo, the sun was just setting, but that Indian insisted on dancing. He shimmed, he hopped, he wriggled and he giggled, while I kept jumping

guard, he was too surprised to speak. "Shoot," hissed Mills, and I shot.

This was registered for posterity the face and figure of "Calaveras Walker," Mother Lode Indians of the days of forty-nine.

But it is pitiful, much more so when you see the country, to realize what we have done to the noble redman. We took him from Mother Nature, who treated him well and gave him an ideal existence from his point of view, to turn him over to our foster mother, civilization. We taught him all our vices, but not our virtues. It was much more profitable the way we did it.

They say that much of our history has never been written. We are certainly very lucky. We have enough explaining to do as it is.

This article deals mainly with the Indian as the miner found him. It takes no cognizance of the Indians of Northern California, which were of a decidedly different type.

Candidly speaking, as the miner first found the Indian, he had less on than had Adam before Eve picked that Paradise apple, for the miner went into the mines in the late spring, and the Indian was already in summer attire.

The squaws, however, usually wore a coyote skin around their waists, with more or less satisfactory concealment, dependent upon whether the coyote had grown in proportion to the wearer.

Very soon, as the miners began to throw away old shirts, scraps of cloth and brimless hats, the Indian began to adorn himself.

Then he discovered that the little yellow pebbles that he had been walking over barefooted for centuries were of some value in buying nice new pieces of goods and

livened up enough to indulge in a dance. That was the round of their existence.

They dined, danced and slept. An ideal existence, for the men.

They called them Diggers because of the method by which they obtained much of their food.

Grass hoppers, snails and wasps were the prime delicacies, while acorns, roots, grass, clover, wild greens, rabbits, and rats were staples, with squirrels and fish as variety.

When the white man came all delicacies faded into insignificance compared with that brought here by the paleface. Nothing reached the heart of the redman like the American whisky. Nothing helped him to reach the Happy Hunting Grounds any quicker.

To get grasshoppers enough for a lot of hungry males, even when the country was swarming with them, would have been a difficult matter for the squaws if they had been compelled to rely upon catching them by hand.

This is where they learned the

as they caught them, but that was considered a trifle vulgar in some sections, so they hydrated them first.

When I say that this grasshopper meal was delicious, I but state what various white men have said after they had eaten of the meal, either dry, or partially cooked. Some of Fremont's men on his third expedition tried some out and ate very heartily. They praised them highly, but after they learned what the meal consisted of they somehow lost their desire for more.

They had various ways of preparing this dish. They mixed the preparation with crushed service berries, making a jam. The very finest dish, one fit only for the chief, was prepared by a mixture of the grasshopper meal and meal prepared from parched sunflower seed.

With this they included the bodies of young wasps, taken fresh from the nests. It was pronounced the acme of perfection by the Indian. Anyone doubting the Indian's ability to distinguish the

disappeared from view as the finger came out, ready for another round. Up to the present writing, this simplicity in housekeeping has not been exceeded in even the most modern apartments.

The Digger Indian had one inherent vice. Most of the others we taught him. But the age old one was his love for gambling. He might have lost interest in all mundane things, but never in gambling.

They would gamble until every stitch was gone from their bodies.

The Indian loved to dance. Why, no one really seemed to know. He had no ambition for any other exercise, but he could always get up enough enthusiasm to dance, at night.

Often, when a tribe wanted to have an especially big affair, they would spend weeks getting ready for it. Great was the war upon the grasshopper, the wasp, the snail, rat and chipmunk, for the dancers must be fed. The hills were searched for extra bright pieces of soft coloring matter, chalk, clay or black dirt.

the spirit on the other side.

But to the Indian, all this had a semi-religious aspect. They believed, not so much in a God, as we understand it today, but more in a Happy Hunting Ground presided over by a good spirit. To this place must go the heart of every Indian, for the heart was held immortal, and while the body was burning, it leaped out and escaped to heaven.

If, however, the body was to be buried, then the heart was condemned to remain on earth, a prey to the evil spirit. In revenge, the heart turns about and plagues its living relatives forever after.

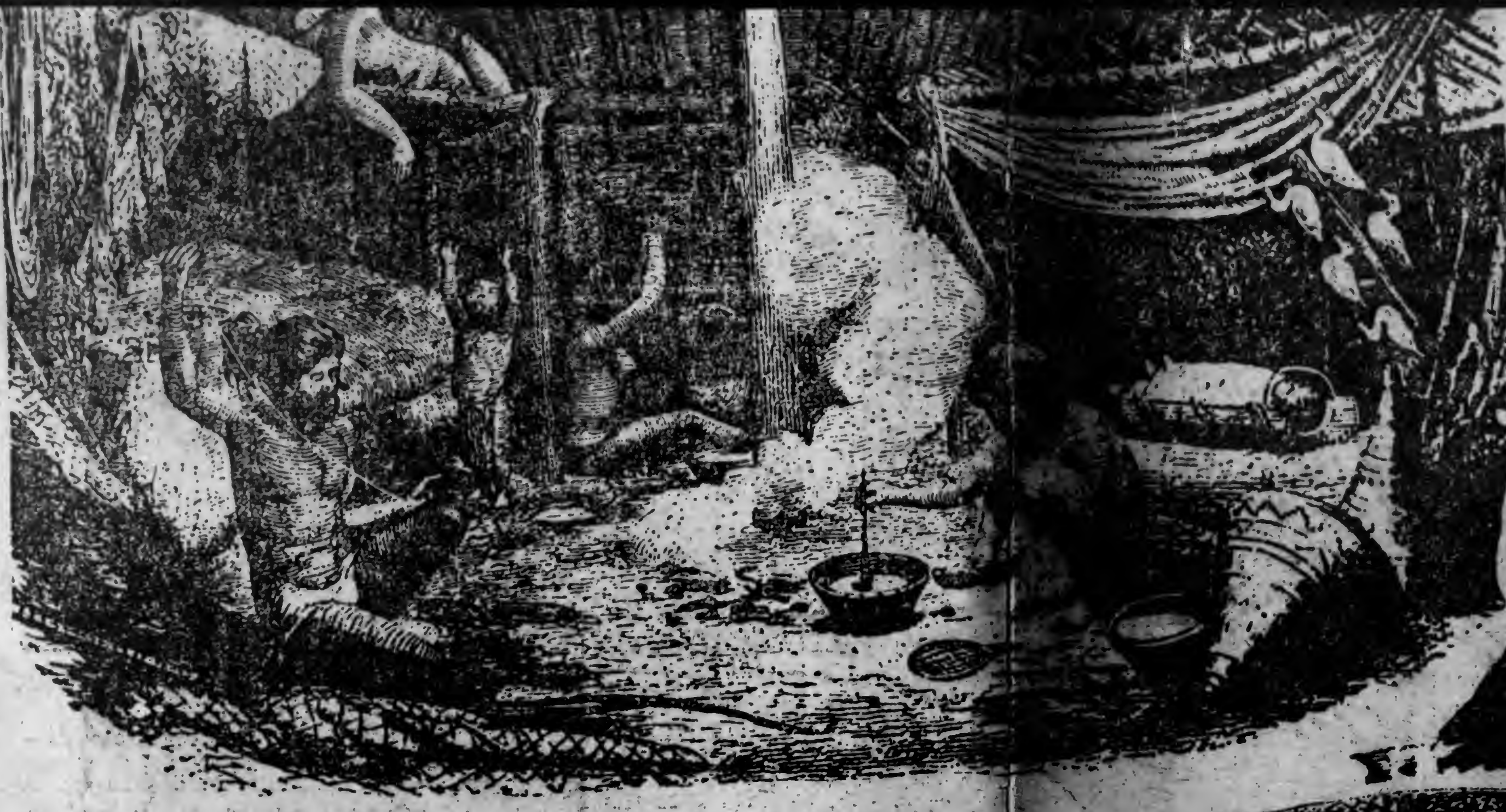
When an Indian was known to be dying, his head was lifted gently upon the lap of some relative and his eyes softly closed, while the rest of the family stood around and recited a low, monotonous chant.

The moment his heart ceased to beat, the mournful chant changed to wailing, the women beat their breasts, and with streaming eyes they apostrophized the spirit of the departed.

own belongings to that of their relative. Then to the last piece of clothing upon their bodies.

When the whole was consumed the ashes were scraped together and a rude wreath of flowers, weeds and brush placed around them. A portion of the ashes were mixed with some pitch, smeared upon the faces of the relatives as a badge of mourning, and allowed to stay on until it wore off, usually in about six months.





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We wanted a photo, the sun was just setting, but that Indian insisted on dancing. He shimmied, he hopped, he wriggled and he giggled, while I kept jumping from side to side trying for a focus and a snap shot. I had six shots left.

But that Poor Lo was wise to the amateur kodakist, he had persistently fought them for years, and he had no intention of being a willing target this time.

He wanted a dollar and a half from each of us. We compromised on four two-bit pieces. We posed him; just as I was ready he started dancing. We tried it again, and again. Mills tried all his persuasive powers to keep him quiet, but in vain, and that glorious sunset was fast becoming a thing of the past. I had clicked five. I knew all were failures. I reported but one left. "Watch me. When I signal, shoot," whispered Mills, as he grabbed the Indian's hand, gave it a terrific squeeze, jerked him, suddenly towards me, and uttered a few well known English phrases.

The redman was taken with his

guard, he was too surprised to speak. "Shoot," hissed Mills, and I shot.

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Very soon, as the miners began to throw away old shirts, scraps of cloth and brimless hats, the Indian began to adorn himself.

Then he discovered that the little yellow pebbles that he had been walking over barefooted for centuries were of some value in buying nice new pieces of gaudy calico, pretty beads, and glossy silk hats. About the same time the miner discovered that the Indian had no sense of values. The yellow gravel meant nothing to him, the calico did. To find out why, let us put the Indian in the test tube and analyze him.

Probably of all the aborigines that the early California settler came to know, the Digger Indian surpassed them all in dirty, filthy and degrading habits, looking at it now from the standpoint of the early settler. Their chief characteristics were indolence and gluttony. They were unwashed, uncombed, and decidedly in need of a chemical insect exterminator.

They were rather short in stature, coarse featured, hair black and usually matted. The men were the acme of laziness. They never hunted wild game, nor cooked it when their wives brought it to them. They spent the day laying around sleeping. At night



livened up enough to indulge in a dance. That was the round of their existence.

They dined, danced and slept. An ideal existence, for the men.

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When the white man came all delicacies faded into insignificance compared with that brought here by the paleface. Nothing reached the heart of the redman like the American whisky. Nothing helped him to reach the Happy Hunting Grounds any quicker.

To get grasshoppers enough for a lot of hungry males, even when the country was swarming with them, would have been a difficult matter for the squaws if they had been compelled to rely upon catching them by hand.

This is where they learned the efficiency of digging. They first dug a hole in a likely spot, dug it deep enough to keep the hopper from hopping out again, once they got him in.

Then the whole tribe formed a wide circle, far out from the pit, and with heavy bunches of twigs and tree limbs, they begin to beat the insects to the center, the same as we hold rabbit drives today. In this work even the males joined. Once the hole was filled they crept over with the brush and grass and either smothered the insects, or built a fire over them, created a smudge, dampened it down, and smothered them much more quickly this way.

Then they were taken out and dried, either in the sun, or on hot stones. Who nicely dried they were ground into a meal and this, mixed with water, made a delicious paste, which was greedily devoured.

Sometimes they did not wait for the paste. They ate them

as they caught them, but that was considered a trifle vulgar in some sections, so they hydrated them first.

When I say that this grasshopper meal was delicious, I but state what various white men have said after they had eaten of the meal, either dry, or partially cooked. Some of Fremont's men on his third expedition tried some out and ate very heartily. They praised them highly, but after they learned what the meal consisted of they somehow lost their desire for more.

They had various ways of preparing this dish. They mixed the preparation with crushed service berries, making a jam. The very finest dish, one fit only for the chief, was prepared by a mixture of the grasshopper meal and meal prepared from parched sunflower seed.

With this they included the bodies of young wasps, taken fresh from the nests. It was pronounced the acme of perfection by the Indian. Anyone doubting the quality of these various dishes can easily settle the point for himself. The recipes are very simple.

They gathered grass seed by whipping the top of the grass over an open basket. Roots they gathered with a sharp stick. Children were usually allotted this task. Acorns were really the mainstay. These were literally gathered by the ton and stored in various places, or dried and made into a meal, the familiar mortar and pestle so common in this state being used for that purpose.

Cooking was quite simple. They had watertight baskets in which the wet meal was placed. Hot stones were thrown in and stirred around, this being kept up until the mush was cooked.

As soon as it was ready the family sat around the basket, dipped in their fingers, collected as much as possible thereon, juggled it to their mouth and with a half turn of the finger and a tightening of the lips the mush

own belongings to that of their relative. To the last piece of clothing upon their bodies.

When the whole was consumed the ashes were scraped together and a rude wreath of flowers, weeds and brush placed around them. A portion of the ashes were mixed with some pitch, smeared upon the faces of the relatives as a badge of mourning, and allowed to stay on until it wore off, usually in about six months.

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Often, when a tribe wanted to have an especially big affair, they would spend weeks getting ready for it. Great was the war upon the grasshopper, the wasp, the snail, rat and chipmunk, for the dancers must be fed. The hills were searched for extra bright pieces of soft coloring matter, chalk, clay or black dirt.

Anything that would lend color to the occasion was not overlooked. At dark the dance began. It lasted all night. Then came the feast of the luscious grasshopper, then a long, uninterrupted sleep until evening.

And so they lived and danced and slept until the great reaper came along and gathered to their forefathers.

Most of the California tribes practiced cremation. They believed that the liberated spirit ascended in the smoke of the funeral pyre to dwell forever in the Happy Western Land. They had a rooted aversion to burial, because they held that the soul could not be freed from its earthly tabernacle except by fire, hence the greatest insult they could offer a person or his friends was to "hole" him.

Many tribes had an annual mourning for the dead in which various articles of clothing were burned and thus wafted across to

the spirit on the other side.

But to the Indian, all this had a semi-religious aspect. They believed, not so much in a God, as we understand it today, but more in a Happy Hunting Ground presided over by a good spirit. To this place must go the heart of every Indian, for the heart was held immortal, and while the body was burning, it leaped out and escaped to heaven.

If, however, the body was to be buried, then the heart was condemned to remain on earth, a prey to the evil spirit. In revenge, the heart turns about and plagues its living relatives forever after.

When an Indian was known to be dying, his head was lifted gently upon the lap of some relative and his eyes softly closed, while the rest of the family stood around and recited a low, monotonous chant.

The moment his heart ceased to beat, the mournful chant changed to wailing, the women beat their breasts, and with streaming eyes they apostrophized the spirit of the departed.

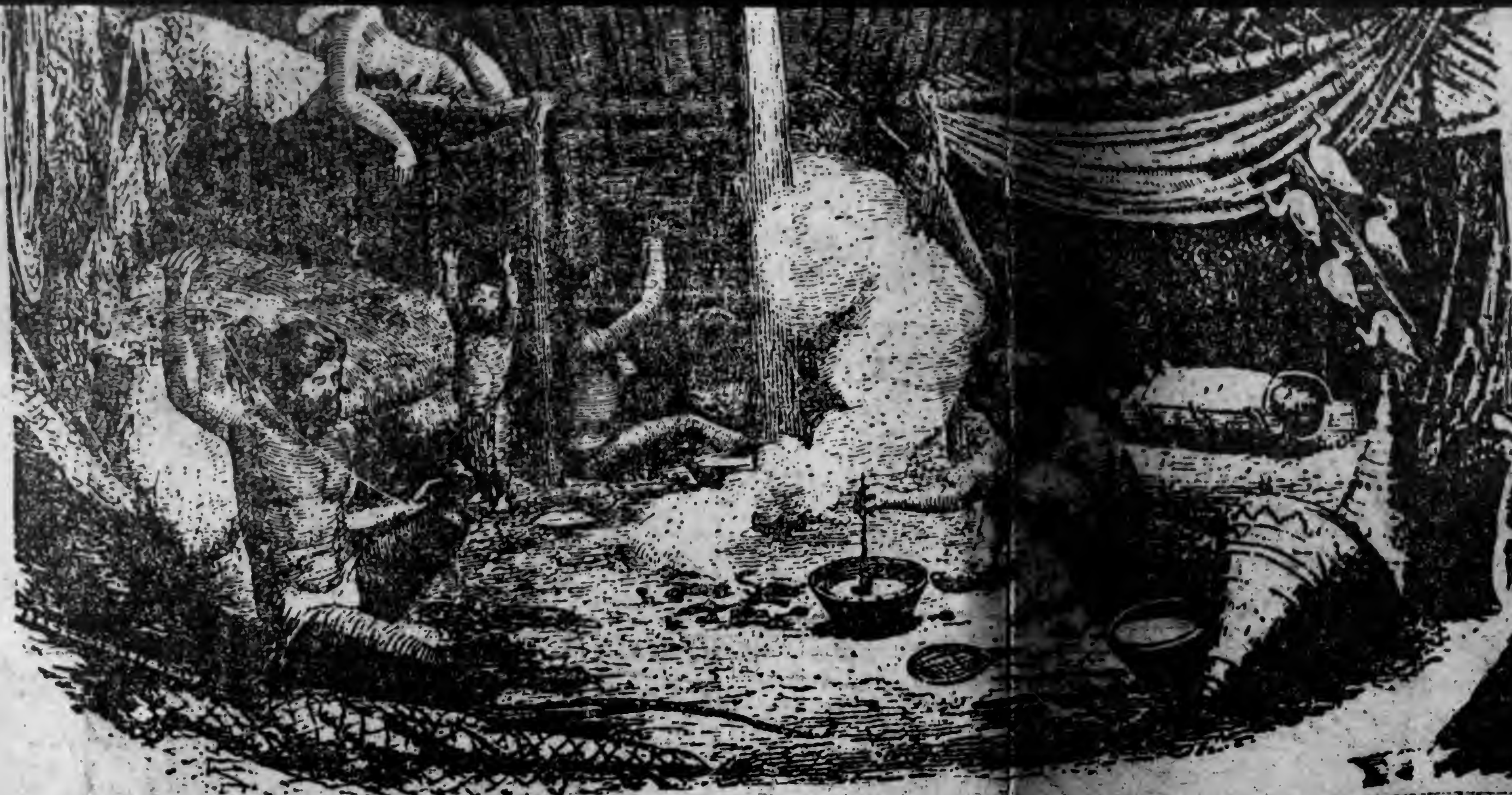
The body was then removed to an open space, every sound was hushed, both women and men sat around in silent groups, for probably twenty minutes this quiet existed. Then suddenly the women began a terrific wailing, while the men began to build the funeral pyre.

This was built about two feet high. Again everyone became silent. The men placed the corpse on the wooden pyre, covered it thoroughly with more fuel, and the oldest and nearest relative was given the honor of putting the torch to the brush.

With the first sign of smoke the wailing begins afresh, each woman trying to howl louder than the other. All the men stand in sullen and unbroken silence, while the nearest relative begins a wild and furious dance around the fire.

As they circle around they begin casting into the fire the personal effects of the deceased. In their excitement they often added the





POOR LO, the Indian! But you need not waste any tears over him as far as the Mother Lode Indian is concerned, for practically speaking, with but very few exceptions, there are no poor Los on the Lode if you except "Calaveras Walker" and the few across Wood's Creek from the Mooney Ranch, just below Jamestown.

Even these are mostly of the laboring class, the one lone buck there the day I visited the Ranch—
He informed me, "Squaw, she out working." Where, I never learned. To impart that information would have required more effort. It was easier to sit and stare straight ahead. That was the shortest historical reminiscence I ever received.

"Calaveras Walker" is a most unique character. He is tall, well built, dark chocolate in color, whiskered, gray hair, snappy black eyes, with rather a curiously appealing shining in them, and with teeth that makes you think of burnt stumps.

He is old. "Over a hundred," so 'tis said. Possibly. My own impression is that he is not over 85, if that.

He is famous locally, but difficult to locate. His cabin, such as it is, is way up the gulch out beyond Adams' ranch, back of Murphy's. Two or three other Indians are with him there.

Generally, "Calaveras Walker" may be found wherever moonshine is strongest.

At Angels Camp I asked C. T. Mills where I could find him. Mills knows every person in the county and started out to help find the Indian. He wasn't home. Nor was anyone else. As we neared Murphy's on the way back, just before sunset, we met him, homeward bound. It was still daylight, but the moonshine was already glowing. "Calaveras" was happy, supremely happy, just bubbling over with joy and effervescent spirits. He was so glad to see Mills that he wanted to embrace him. Mills sidestepped this evidence of appreciation, so "Calaveras" started a pow-wow all his own, danced, sang, and cried.

We wanted a photo, the sun was just setting, but that Indian insisted on dancing. He shimmied, he hopped, he wriggled and he giggled, while I kept jumping from side to side trying for a focus and a snap shot. I had six shots left.

But that Poor Lo was wise to the amateur kodakist, he had persistently fought them for years, and he had no intention of being a willing target this time.

He wanted a dollar, and a half from each of us. We compromised on four two-bit pieces. We posed him; just as I was ready he started dancing. We tried it again, and again. Mills tried all his persuasive powers to keep him quiet, but in vain, and that glorious sunset was fast becoming a thing of the past. I had clicked five. I knew all were failures. I reported but one left. "Watch me. When I signal, shoot," whispered Mills, as he grabbed that Indian's hand, gave it a terrific squeeze, jerked him suddenly towards him, and uttered a few well known English phrases.

The redman was taken off his

guard, he was too surprised to speak. "Shoot," hissed Mills, and I shot.

Thus was registered for posterity the face and figure of "Calaveras Walker," Mother Lode Indians of the days of forty-nine.

But it is pitiful; much more so when you think of that country, to realize what we have done to the noble redman. We took him from Mother Nature, who treated him well and gave him an ideal existence from his point of view, to turn him over to our foster mother, civilization. We taught him all our vices, but not our virtues. It was much more profitable the way we did it.

They say that much of our history has never been written. We are certainly very lucky. We have enough explaining to do as it is.

This article deals mainly with the Indian as the miner found him. It takes no cognizance of the Indians of Northern California, which were of a decidedly different type.

Candidly speaking, as the miner first found the Indian, he had less on than had Adam before Eve picked that Paradise apple, for the miner went into the mines in the late spring, and the Indian was already in summer attire.

The squaws, however, usually wore a coyote skin around their waists, with more or less satisfactory concealment, dependent upon whether the coyote had grown in proportion to the wearer.

Very soon, as the miners began to throw away old shirts, scraps of cloth and brimless hats, the Indian began to adorn himself.

Then he discovered that the little yellow pebbles that he had been walking over barefooted for centuries were of some value in buying nice new pieces of gaudy calico, pretty beads, and glossy silk hats. About the same time the miner discovered that the Indian had no sense of values. The yellow gravel meant nothing to him, the calico did. To find out why, let us put the Indian in the test tube and analyze him.

Probably of all the aborigines that the early California settler came to know, the Digger Indian surpassed them all in dirty, filthy and degrading habits, looking at it now from the standpoint of the early settler. Their chief characteristics were indolence and gluttony. They were unwashed, uncombed, and decidedly in need of a chemical insect exterminator.

They were rather short in stature, coarse featured, hair black and usually matted. The men were the acme of laziness. They never hunted wild game, nor cooked it when their wives brought it to them. They spent the day laying around sleeping. At night

livened up enough to indulge in a dance. That was the round of their existence.

They dined, danced and slept. An ideal existence, for the men.

They called them Diggers because of the method by which they obtained much of their food. Grasshoppers, snails and wasps were the prime delicacies, while acorns, roots, grass, clover, wild greens, rabbits, and rats were staples, with squirrels and fish as variety.

When the white man came all delicacies faded into insignificance compared with that brought here by the paleface. Nothing reached the heart of the redman like the American whisky. Nothing helped him to reach the Happy Hunting Grounds any quicker.

To get grasshoppers enough for a lot of hungry males, even when the country was swarming with them, would have been a difficult matter for the squaws if they had been compelled to rely upon catching them by hand.

This is where they learned the efficiency of digging. They first dug a hole in a likely spot, dug it deep enough to keep the hopper from hopping out again, once they got him in.

Then the whole tribe formed a wide circle, far out from the pit, and with heavy bunches of twigs and tree limbs, they begin to beat the insects to the center, the same as we hold rabbit drives today. In this work even the males joined. Once the hole was filled they crept it over with the brush and grass and either smothered the insects, or built a fire over them, created a smudge, dampened it down, and smothered them much more quickly this way.

Then they were taken out and dried, either in the sun, or on hot stones. When nicely dried they were ground into a meal and this, mixed with water, made a delicious paste, which was greedily devoured.

Sometimes they did not wait for

as they caught them, but that was considered a trifle vulgar in some sections, so they hydrated them first.

When I say that this grasshopper meal was delicious, I but state what various white men have said after they had eaten of the meal, either dry, or partially cooked. Some of Fremont's men on his third expedition tried some out and ate very heartily. They praised them highly, but after they learned what the meal consisted of they somehow lost their desire for more.

They had various ways of preparing this dish. They mixed the preparation with crushed service berries, making a jam. The very finest dish, one fit only for the chief, was prepared by a mixture of the grasshopper meal and meal prepared from parched sunflower seed.

With this they included the bodies of young wasps, taken fresh from the nests. It was pronounced the acme of perfection by the Indian. Anyone doubting the Indian's ability to distinguish the quality of these various dishes can easily settle the point for himself. The recipes are very simple.

They gathered grass seed by whipping the top of the grass over an open basket. Roots they gathered with a sharp stick. Children were usually allotted this task. Acorns were really the mainstay. These were literally gathered by the ton and stored in various places, or dried and made into a meal, the familiar mortar and pestle so common in this state being used for that purpose.

Cooking was quite simple. They had watertight baskets in which the wet meal was placed. Hot stones were thrown in and stirred around, this being kept up until the mush was cooked.

As soon as it was ready the family sat around the basket, dipped in their fingers, collected as much as possible thereon, juggled it to their mouth and with a half turn of the finger and a tightening of the lips the mush



own belongings to that of their relative. When the whole was consumed the ashes were scraped together and a rude wreath of flowers, weeds and brush placed around them. A portion of the ashes were mixed with some pitch, smeared upon the faces of the relatives as a badge of mourning, and allowed to stay on until it wore

off, usually in about six months.



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As they circle around they begin casting into the fire the personal effects of the deceased. In their excitement they often added their

disappeared from view as the finger came out, ready for another round. Up to the present writing, this simplicity in housekeeping has not been exceeded in any of the modern apartments.

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FRESNO CAL. REP. 120
OCTOBER 1, 1923

Ancient Indian Burying Ground Found In Sierra

364
THREE RIVERS (Tulare Co.),
Oct. 1.—Excavation work in a
gravel cut just beyond the Mar-
ble Fork Bridge on the state
highway being built to Sequoia
Park, has uncovered what prob-
ably is an old Indian burying
ground.

A complete skeleton with skull
and teeth in a splendid state of
preservation, parts of another
skeleton and a long, pointed
piece of metal, presumably a
grave digging implement, have
been found.

In the early days bands of
Indians were known to roam the
canyon of the Middle Fork, so it
is a natural supposition that the
skeletons are those of some
tribe of red men. The complete
skeleton is rather small, indi-
cating that it was a female.

E. J. Brown, one of the con-
tractors who put in the big ce-
ment bridge across the Middle
Fork at this point, made the
find.

FRESNO CAL. REPUBLICAN 120
OCTOBER 1, 1923

Missionary To Resume Work Among Indians

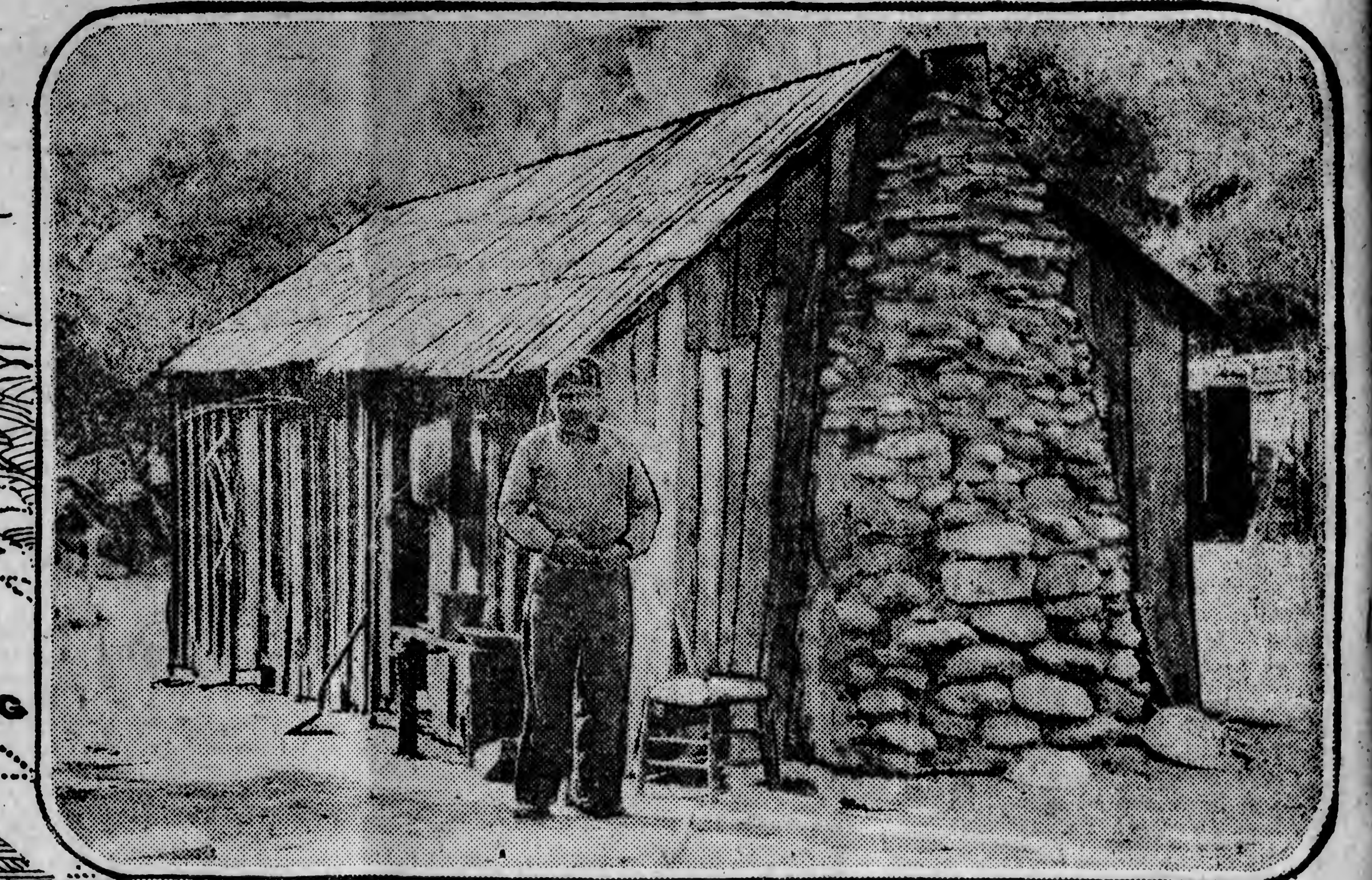
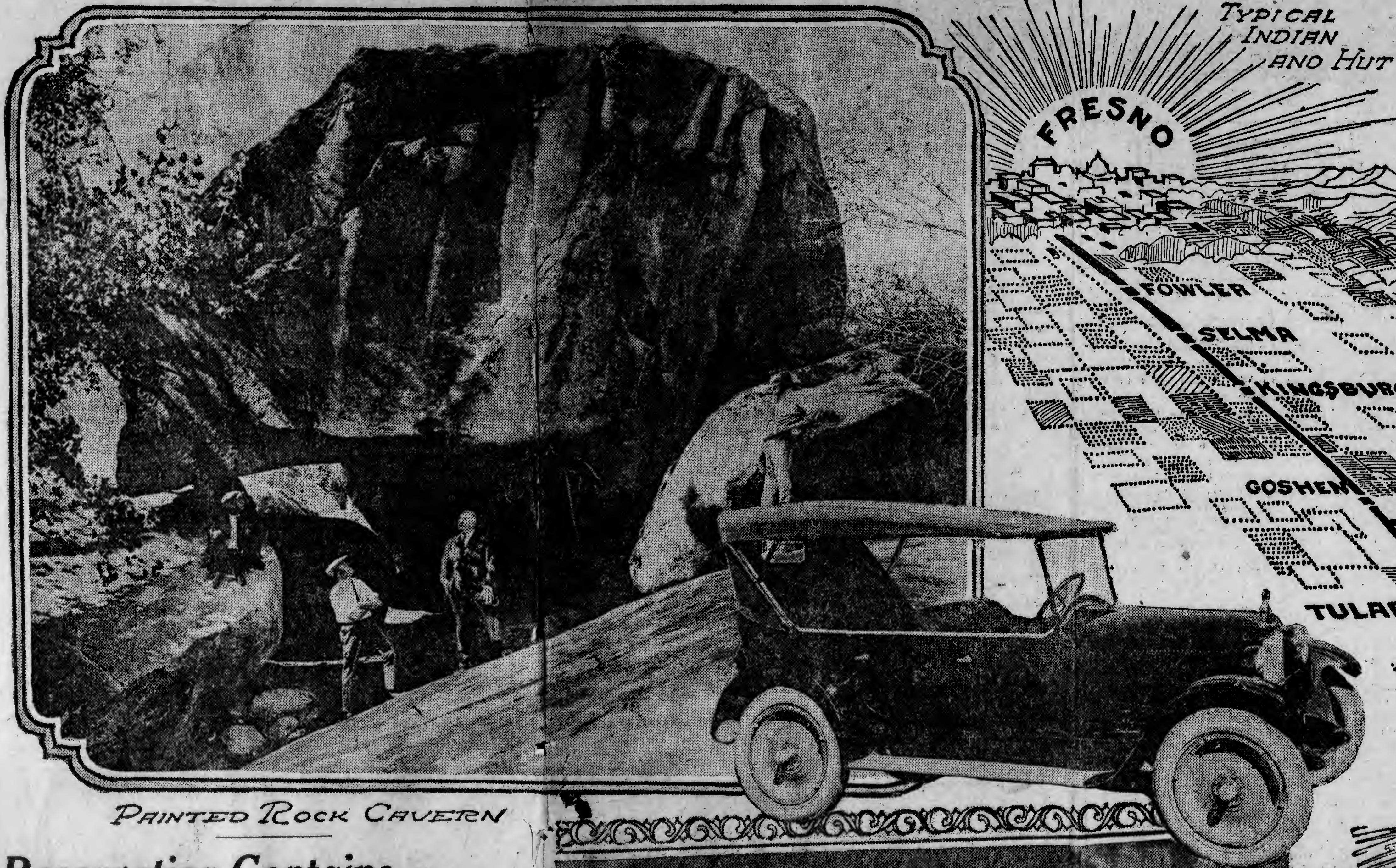
364
OROSI, Sept. 30.—Mr. and Mrs.
O. C. Livesay, who have resided
temporarily in Orosi for several
weeks, left Friday for Dunlap,
where they will make their home.
Mrs. Livesay is to resume mission-
ary work among the Indians. On
account of illness she had been
granted a year's leave of absence
by the Baptist state board. While
she was away the work was under
the supervision of the Rev. Mr. Rec-
tor of Exeter.

FRESNO, CALIFORNIA SUNDAY, OCTOBER 28, 1923

INDIAN ARTISTRY ATTRACTS MOTORIST

TULE RIVER HAS MANY
PRETTY PICNIC SPOTS

Educated but uncivilized is the striking fact gained from visiting and talking with the Indians of the Tule River Indian reservation. Among the most modern improvements on the reservation is a water system installed by the Federal Government for furnishing water to the Indians for drinking and gardening. No fishing or hunting is allowed to anyone but the Indians. The most interesting points of interest are The Painted Rocks, the mineral spring, the irrigation dam, agent headquarters and school, Indian homes, and a grove of Sequoia redwoods. Many pretty picnic spots are along the river in the shade of oak trees. Visitors are always welcome, but they are required to abide by rules of the reservation. The Indians also have baskets, lariats, and other home manufactured articles, which they sell.



Reservation Contains Interesting Paintings, Tasty Mineral Spring

FADED with age but still clear enough to show the outlines and some detail of the original design, pictures and drawings made by Indians some time in the past, are visible on the rock walls and ceiling of a stone cavern in the Tule River Indian reservation.

Located on the bank of the Tule river, this grotto containing the only known Indian paintings in Central California, resembles a huge loaf of bread resting atop two huge boulders. The roof of the cavern is about eight feet from the floor in the highest place and is entirely covered with designs and colored paintings or drawings from nature.

Among the animals recognizable are the weasel, centipede, scorpion, antelope, beaver, snakes, liz-

present Ernest W. Bailey, special



PAINTED ROCK CAVERN

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Among the animals recognizable are the weasel, centipede, scorpion, antelope, beaver, snakes, lizards, and small animal life. On the walls are small figures of human beings and one huge figure resembling a hooded being very much like the modern klanman in full regalia. Age has caused the bright red, black and yellow colors to fade and run to some extent, but considering the length of time these drawings have been exposed to the weather they have lasted remarkably well. They were there when the goldseekers came in the early days and even before that the Indians tell of having seen them. No legend could be found out about them from the Tule Indians, as they have only been there of comparatively recent time.

The Tule Indians originally were located near the present site of Porterville, while the country now occupied by them is understood to be a retreat of wandering tribes that came up from the south enroute to the North. It is quite probable that these drawings were made by some wandering tribe's medicine man. Numerous small mill holes are in the surface of a nearby rock which were worn there by the Indians in grinding their grains and acorns. This one rock has more than a dozen deep and numerous shallow holes.

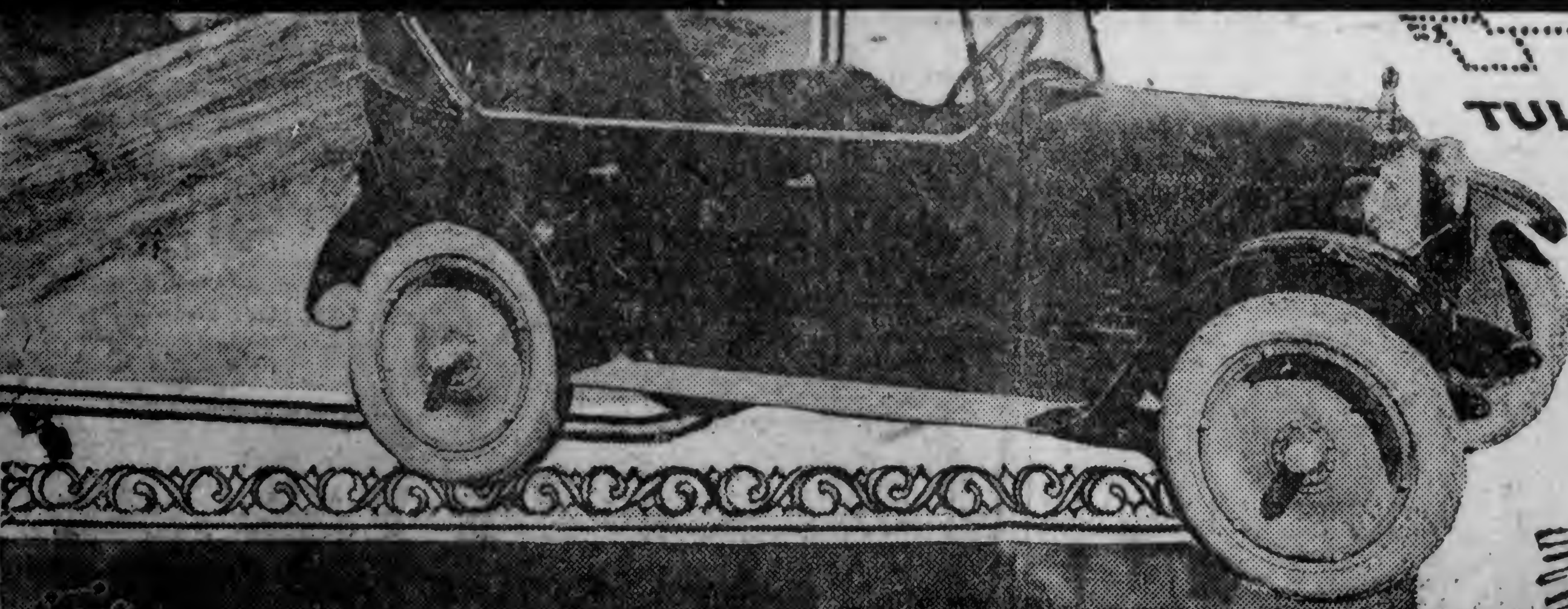
Although the Painted Rocks are of sufficient interest to draw the curious motorist, there are several other points of interest on the reservation. Among them is a mineral spring similar to the one at Springville. The spring contains large amounts of iron and minor quantities of sulphur, soda and other minerals. It resembles rusty water in appearance and tastes like phosphate. To enjoy this water thoroughly the motorist should take along several lemons and put their juice with the water, thereby making it more palatable as well as healthful. The spring is located just off the main road about two miles above the agent headquarters but there is a sign directing its location tacked up by the roadside.

If sufficient time is available the motorist can continue farther up the Tule valley to the end of the road, where a grove of Sequoia Redwoods stand. It is about six miles from the Painted Rocks to the government headquarters and 92 miles from there to Fresno.

Cattle raising is the principal industry of the Indians of the reservation. Minor pursuits include gardening, working in the fruit in the valley, and hunting and fishing. The reservation contains 64 thousand acres extending from the timberline to the lower foothills. At

present Ernest W. Bailey, special governmental officer, is in charge of the reservation and school. There are 164 Tule Indians on the reservation 33 of whom are school children in the first eight grades. There are few mixed blooded Indians while the few there are have only small strains of Spanish and Mexican blood. They speak Mexican among themselves while the majority understand English. English is used exclusively by the school children while practically all have at some time attended American schools. The high standard of morals, industry and mental training is out of contrast with the common idea of what an Indian should be. In spite of advantages provided by the government, however, they retain their love of living in squalid and uncivilized surroundings. Many have automobiles and nice houses but few wear clothing that could be distinguished other than just something to cover them.

The Republican Scout Car was a Gardner touring which negotiated all the steep grades in high gear clear to the agent's headquarters. The route taken was by way of Fowler, Selma, Kingsburg, Goshen, Visalia, Exeter, Farmersville, Lindsay, Strathmore and Porterville. From Porterville the highway to Springville was taken for about eight miles when a sign directing the motorist to the right on a graveled county road was followed. After crossing the steel bridge over the Tule river about one mile the road forks. The road to the left away from the school house should be taken and from there on the main highway of travel. The roads are in excellent condition for dirt foothill roads and little difficulty was found in traveling them.



PREHISTORIC PAINTINGS



ANCIENT INDIAN
GRIST MILL

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12, Nov. 1923 / SF Chronicle

EXPLORER SETS SAIL TO VISIT TIBURON ISLE

Salisbury's Second Expedition to Study Savage Tribes in Gulf of California

Special by Leased Wire to The Chronicle.

LOS ANGELES, Nov. 11.—The lure of adventure in the little known and unexplored corners of the world has again taken Captain Edward A. Salisbury, internationally famous explorer, naturalist and scientist, to Tiburon island, in the Gulf of California, where live the savage Sierra Indians.

Captain Salisbury left yesterday aboard the yacht Sameona. He was accompanied by Mr. and Mrs. W. J. Hole of Arlington, Riverside county, owners of the yacht.

The Indians on Tiburon island, Captain Salisbury stated, are the lowest in intelligence of any in the Americas. They are very savage and believed by many to be cannibals. But few white men have ever visited the island and the natives are relatively unknown. Captain Salisbury stated he first visited the island in 1893, being perhaps the first white man to do so. At that time, he said, the Indians wore practically no clothing, the little they wore consisting of pelican skins.

EUREKA (Nov.) SENTINEL—523
DECEMBER 8, 1923

Thirty Indians attended the First Baptist church at Winnemucca last Sunday. Through the efforts of Rev. F. M. Clay, pastor of the church, a small church has been given over exclusively to the use of the Indian colony. A feature of the services is a choir composed entirely of Indian girls. An organ has been secured and will be installed for use by another Sunday.

JOYOUS XMAS ASSURED 676 INDIAN GIRLS

California Hearst Papers Send
Real Dolls to Little Brown
Tots Throughout the State

Six hundred and seventy-six little Indian girls from 2 to 12, throughout the length and breadth of California, will open brown eyes in wonder this morning. A postman will hand each of them an odd-shaped package, wrapped in heavy brown paper, addressed to her very own self on a linen tag, bearing also the printed lines: "Season's Greetings of the San Francisco Examiner." In Southern California the same will be "Los Angeles Examiner."

As the eager brown fingers untie the stout cord, much soft, squashy, tissue-paper will be revealed, and when the rolls and rolls of it have been unwound, each little Indian girl will find her first real, finest-quality doll, just like those the rich little white girls have.

Some of the dolls have blue eyes, and some have brown eyes; some have brown hair and some have golden hair; all have rose-leaf cheeks, plump and dimpled, and every last one has eyes that close gently when tenderly laid down and then pop open again like California flowers in the sunshine when held up at arm's length to be scolded, or praised or just talked to for company.

CUNNING DRESSES.

And the dresses are as cunning as the dolls themselves. Some have saucy red tans over brown curly locks; nifty sport jackets and white jersey skirts, and the neatest patent-leather pumps you ever saw. Others are all lacy and frilly, some in silk and satin—party dresses, you know—some in sheer muslin and dimity and lawn, but all are adorable and sure to be adored by the tiny Indian maidens.

Only poor little girls, whose parents could not afford to buy them fancy things for Christmas, received the dolls. The thought was that of William Randolph Hearst—a chance suggestion made many months ago—and carefully carried out.

CASES INVESTIGATED.

With the help of the Indian Board of Co-operation, every little Indian girl in California was quietly investigated, and the names of the 676 whose parents were so poor that their children were faced with a dollless Christmas, were handed to C. A. McDonald, who constituted himself "The Examiner's" official "Santa Claus," although he insists he is only the purchasing agent. No ordinary purchasing agent, however, would put in three days and nights with a staff of typists and his secretary, Miss Myrtle Beam, who used to teach a class of Indian children in Mendocino county, personally supervising the careful wrapping, packing and addressing of nearly 700 dolls for the Indian girls—yet that's just what McDonald did.

"EXAMINER'S" GIFT TO BROWN TOTS



Every one of these packages contains a fine big doll, just like those smiling at you. Santa Claus will carry them to 676 poor little Indian girls throughout California at the suggestion of Mr. Hearst. The Indian Board of Co-operation aided in the endeavor to assure the children a real Merry Christmas.

INDIAN GIRL PLEADS FOR BETTER

364

WASHINGTON, Dec. 25.—Miss Ruth Muskrat, a Cherokee Indian girl from the Spavinaw Mills in Oklahoma, at the White House recently presented President Coolidge with a copy of "The Red Man in United States," a study of present-day Indian life under the auspices of the Institute of Social and Religious Research. The book has an elaborately beaded cover especially made for the President by women of the Cheyenne reservation. Miss Muskrat, who is a junior in Mt. Holyoke College, in this presentation acted as the representative of all the Indian students of the United States. Her presentation speech is here given in full:

"Mr. President:—

"This volume of the "Red Man in the United States" is presented to "The Great White Father" in behalf of the many Indian students of America. It is a book which bears the best we have to offer—the story of our struggles and our tragedies, of our victories and our developments. The volume presents the results of an exhaustive investigation made under the auspices of what is now known

as the Institute of Social and Religious Research. It gives for the first time, a comprehensive account of the social, economic, and religious conditions among my people as they are today. It is the only study of its kind that has ever been undertaken, and it will perhaps remain unique in this respect since we may reasonably hope that when the time would ordinarily be ripe for another such study, what is known as the "Indian Problem" will have ceased to exist.

"Back on the Cheyenne Reservation in Oklahoma women have worked with loving and painstaking care to make this gift worthy for the "Great White Father," weaving into this beaded cover the symbolic story of our race—the story of the old type of Indian, greeting with the hand of friendship the founders of this great nation; and the story of the new Indian emerging from his semi-barbaric state, tilling the soil, and building for citizenship under the guidance of the school.

"Mr. President, there have been so many discussions of the so-called "Indian Problem." May not we who are the Indian students of this genera-

tion, who must face the burdens of that problem, say to you what it means to us? You know that in the old days there were mighty Indian leaders—men of vision, of courage, and of exalted ideals. History tells us first of Chief Powhatan who met a strange people on the shores of his country and called them brothers; Massasoit, who offered friendship, and shared his kingdom. Then there appeared another type of leader, the war chief, fighting to defend his home and his people. The members of my race will never forget the names of King Philip, of Chief Joseph, of Tecumseh. To us they will always be revered as great leaders who had the courage to fight, "campaigning for their honor, a martyr to the soil of their fathers." Cornstalk, the great orator, Red Jacket of the Senecas, and Sequoyah of the Cherokees were other noted men of our past. It was not an accident that all these leaders were great. There was some hidden energy, some great driving inner ambition, some keen penetration of vision that urged them on.

"What made the older leaders great

still lives in the hearts of the Indian youths of today. That same potential greatness lies deep in the souls of the Indian students who must become leaders in this new era. Our old life has gone. A new trail must be found, for the old is not good to travel farther. We are glad to have it so. But these younger leaders who must guide their people along new and untried paths have perhaps a harder task before them than the fight for freedom our older leaders had to make. Ours must be the problem of leading this vigorous and by no means dying race of people back to their rightful heritage of nobility and greatness. Ours must be the task of leading through these difficult stages of transition into economic independence, into a truer expression of their art, and awakened spiritual vigor. Ours is a vision as keen and as penetrating as any vision of old. We want to understand and to accept the civilization of the white man; we want to become citizens of the United States and to share in the building of this nation that we love. But we want also to preserve the best that is in our own

civilization—. We want to make our own unique contribution to the civilizations of the world—to bring our own gifts to the altar of that great spiritual and artistic unity that such a nation as America must have. This, Mr. President, is the Indian problem which we who are Indians find ourselves facing.

"In order to find a solution we must have schools; we must have encouragement and help from our white brothers. Already there are schools,—but the number is pitifully inadequate. And already the beginners toward an intelligent and sympathetic understanding of our needs and our lodgings have been made through efforts such as this book represents. For these reasons, today, as never before, the trail ahead for the Indian looks clear and bright with promise. But it is yet many long weary miles until the end.

"It is out of gratitude for the opportunities for the education and culture which have been afforded us by the interest of the white man, and out of our love for this nation to which we are eager to contribute our best,

that this book is presented to our "Great White Father" in behalf of the Indian students of America."

INDIAN GIRL PLEADS FOR BETT

WASHINGTON, Dec. 25.—Miss Ruth Muskrat, a Cherokee Indian girl from the Spavinaw Hills in Oklahoma, at the White House recently presented President Coolidge with a copy of "The Red Man in United States," a study of present-day Indian life under the auspices of the Institute of Social and Religious Research. The book has an elaborately beaded cover especially made for the President by women of the Cheyenne reservation. Miss Muskrat, who is a junior in Mt. Holyoke College, in this presentation acted as the representative of all the Indian students of the United States. Her presentation speech is here given in full:

"Mr. President:—

"This volume of the "Red Man in the United States" is presented to "The Great White Father" in behalf of the many Indian students of America. It is a book which bears the best we have to offer—the story of our struggles and our tragedies, of our victories and our developments. The volume presents the results of an exhaustive investigation made under the auspices of what is now known

as the Institute of Social and Religious Research. It gives for the first time, a comprehensive account of the social, economic, and religious conditions among my people as they are today. It is the only study of its kind that has ever been undertaken, and it will perhaps remain unique in this respect since we may reasonably hope that when the time would ordinarily be ripe for another such study, what is known as the "Indian Problem" will have ceased to exist.

"Back on the Cheyenne Reservation in Oklahoma women have worked with loving and painstaking care to make this gift worthy for the "Great White Father," weaving into this beaded cover the symbolic story of our race—the story of the old type of Indian, greeting with the hand of friendship the founders of this great nation; and the story of the new Indian emerging from his semi-barbaric state, tilling the soil, and building for citizenship under the guidance of the school.

"Mr. President, there have been so many discussions of the so-called "Indian Problem." May not we who are the Indian students of this genera-

tion, who must face the burdens of that problem, say to you what it means to us? You know that in the old days there were mighty Indian leaders—men of vision, of courage, and of exalted ideals. History tells us first of Chief Powhatan who met a strange people on the shores of his country and called them brothers; Massasoit, who offered friendship, and shared his kingdom. Then there appeared another type of leader, the war chief, fighting to defend his home and his people. The members of my race will never forget the names of King Philip, of Chief Joseph, of Tecumseh. To us they will always be revered as great leaders who had the courage to fight, "campaigning for their honor, a martyr to the soil of their fathers." Cornstalk, the great orator, Red Jacket of the Senecas, and Sequoyah of the Cherokees were other noted men of our past. It was not an accident that all these leaders were great. There was some hidden energy some great driving inner ambition, some keen penetration of vision, that urged them on.

"What made the older leaders great

still lives in the hearts of the Indian youths of today. That same potential greatness lies deep in the souls of the Indian students who must become leaders in this new era. Our old life has gone. A new trail must be found, for the old is not good to travel farther. We are glad to have it so. But these younger leaders who must guide their people along new and untried paths have perhaps a harder task before them than the fight for freedom our older leaders had to make. Ours must be the problem of leading this vigorous and by no means dying race of people back to their rightful heritage of nobility and greatness. Ours must be the task of leading through these difficult stages of transition into economic independence, into a truer expression of their art, and awakened spiritual vigor. Ours is a vision as keen and as penetrating as any vision of old. We want to understand and to accept the civilization of the white man; we want to become citizens of the United States and to share in the building of this nation that we love. But we want also to preserve the best that is in our own

civilization—. We want to make our own unique contribution to the civilizations of the world—to bring our own gifts to the altar of that great spiritual and artistic unity that such a nation as America must have. This, Mr. President, is the Indian problem which we who are Indians find ourselves facing.

"In order to find a solution we must have schools; we must have encouragement and help from our white brothers. Already there are schools,—but the number is pitifully inadequate. And already the beginners toward an intelligent and sympathetic understanding of our needs and our lodgings have been made through efforts such as this book represents. For these reasons, today, as never before, the trail ahead for the Indian looks clear and bright with promise. But it is yet many long weary miles until the end.

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Indians Observe Christmas At Table Mountain and At Auberry With Much 364 Rejoicing. Rott

Dear Friends of the Mono Indians:—

You must be anxiously waiting to hear whether or not your presents were received and appreciated by the Indians. If you could have been at our Christmas programs, both here and at Table Mountain, you wouldn't have had any doubt as to whether or not they were appreciated.

On Friday, December 21, we loaded up the Ford just about to the limit of its capacity and started early that a. m. for Table Mountain.

When we reached there at rather an early hour, many eager and expectant faces were there to greet us.

The men had already set up a beautiful Christmas tree in the little chapel. In shape and size it was a perfect tree, showing the great loving Hand of God had formed it, and all it needed to complete its beauty as a Christmas tree was the adornment of all the beautiful love gifts which God in His Great Love had prompted in the hearts of Christian people to send to help make many happy.

At one word of suggestion the children promptly started out on a hunt for mistletoe. Soon many arms were laden with the lovely green and they returned to the chapel.

No shades hung at the windows of the little chapel, but soon the many willing hands made beautiful green shades of the mistletoe as well as decorations for the doors and the other parts of the little chapel.

The women during this time were busy in their homes cooking and making preparations for a good dinner.

The older men were setting up tables and benches to use for the dinner.

Just before dinner the boys and girls wanted to have a last practice of their program before the regular program of the evening.

Then about 1:00 o'clock everything was ready for the good dinner.

Not many people have the privilege of eating their Christmas dinner out of doors in the warm sunshine, but that is what we enjoyed that day. At that dinner we had something few people outside of Indians are privileged to enjoy. That was acorn mush, served in a big basket just as the Indians had cooked it. This dish is considered the finest dish which the Indians have. Indians who do not take time to gather acorns and go through that long and tedious task of making acorn flour and mush are considered poor Indians indeed and hardly worthy to be called Indians. Perhaps some of you white people would not appreciate this delicacy of the Indians but when it is seasoned with salt and pepper it is real palatable. Some white folks I am sure would enjoy a hot dish of it as breakfast food seasoned with milk and sugar.

It was the first Christmas dinner I had ever had among the Indians and I counted it a real joy and privilege. There were about 85 dark skinned, but shining faces at that dinner that day. All were happy and all seemed satisfied.

Soon as dinner was over, the young men gathered at the chapel and proceeded to decorate the tree and put the finishing touches to the chapel.

The tree was very pretty indeed, thanks to the friends who sent in the beautiful decorations.

Many hands make light work, so the decorating was soon finished and then there was a long afternoon left in which to play games and have a general good time.

When darkness began to come on many eager faces soon assembled in the little chapel. Everybody was happy and just like a lot of eager children, all were anxious for the program to begin.

The children spoke and sang and played their parts well throughout the program. Everybody seemed in the spirit of Christmas, and the joy which filled the hearts of the shepherds on that Holy night many years ago when the Angels proclaimed the birth of the Saviour, seemed to fill the hearts of the Indian people gathered in that little chapel that night while the glad story was told and retold in song and story.

As the people thanked God in their hearts for the greatest of all gifts to men, they were made happy again as they realized that it was the great Love of God which prompted in the hearts of others the desire to send gifts to them, and they appreciated much the little gifts received from their many white friends. In many instances this Christmas and these gifts were all that the Indians received, so the white people should count it a great privilege to bring this joy unto their hearts.

The women received lovely bags with nice gingham aprons, towels, wash cloths and soap in them and the men received big red handkerchiefs and socks and the children received lovely little dresses, ribbons, beads, or waists, handkerchiefs and toys. The babies received nice warm quilts, some warm clothing and toys.

Then you should have seen the eager hands stretched out as the bags of candy and nuts and oranges were passed. Oh, the joy of it all—It was a great privilege to share in the joy.

I believe the heart of each person who had a share in this Christmas for the Indians would have overflowed with joy could you have been at their program and have seen the joy in their faces.

The Indians at Table Mountain are very, very poor and I believe that some of them had to sacrifice more in order to give 5c or 10c in the offering than many of us would have had to sacrifice to have given \$25 or \$30 dollars, so I believe the Lord accepted and appreciated their small thank offering which was \$8.61.

After the program was over that evening the young men helped to take the decorations down so that we could take them home with us to use at Auberry. Then two very tired but happy missionaries rode home that night over 17 miles of mountain roads.

Saturday was filled with the last few duties which always come in making preparations for a Christmas program.

Sunday was a full day as usual but a rest from the filling and pinning of names to the many bags which were to be given out as Christmas presents.

One usually thinks Christmas comes only once a year and that is plenty with the unusual amount of work which preparations call for, but we missionaries had two Christmas.

Monday, December 24, was full to overflowing with the last finishing touches for our Auberry program. Five of the young men came over to the chapel on Monday afternoon and worked like good fellows all afternoon. They set up and trimmed a large beautiful tree and decorated the chapel with mistletoe and holly. With very little directions the boys did a beautiful piece of work in decorating.

The Indians here at Auberry are more artistic in decoration than those of Table Mountain. This shows that they have had more experience at Auberry in that kind of work and that it is well worth while to give them this opportunity for they naturally improve each year.

Some of the white people which were here for the program made the remark that the decoration was much more beautiful than the Indians had ever had before and also that the program was very much better than it had ever been. This was very encouraging to us for it shows the progress that they are making from year to year. The missionaries who have been here before can see a big improvement from year to year and many people out-

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but it was a joyous wakefulness which we spent the rest of the day, but only thankful to God for what He has done and meant to the Indians, but for all the people who helped to make possible such a Christmas. It certainly shows how the Spirit of God can work in the hearts of many to accomplish His will among men.

We thank each one who had a share in helping to make this a happy Christmas among the Indians and we thank God most of all for putting the love in our hearts. May God richly bless each one for what he has done.



FOR SALE—Fine apricots at 10c per lb., at Stevens ranch, 2 miles west of Garfield.  
Will take a little hay in part trade.  
Joseph Galliano, near Jefferson school.  
WILL SELL OR TRADE—Good horses

(Continued from page 1)

side remark about the rapid progress the Indians are making since they have been Christianized, and all realize that it is only the power of Christ in the lives of these people that can make such a remarkable change in their lives.

Early on Christmas morning the Indians started to appear with their big loads of foodstuffs.

They had been planning a long time ahead for this big day and one could soon tell by the big load each family brought. The Indians had a committee for everything, a committee to look after the tables and seats, one to decorate the tables, one to set the tables, one to help in the kitchen, to cut the pies and cakes and bread and to dish up the hot foods, and one to carry out the food, and one to wash the dishes. Doesn't that sound progressive to you you—a committee for everything?

It was quite remarkable to see how all worked together and how quickly they accomplished things.

In due time, dinner was on the tables and about 175 people were served without the least commotion. Everything went off smoothly and the first thing we knew, the tables were cleared, dishes were done, and everybody was ready for a good visit during the afternoon among friends or else for a good afternoon of games. Children and young people played games until dark and everybody enjoyed a happy day.

Then as darkness came upon us, I wish you might have had the opportunity to see the bon fires built here and there and groups gathered around, waiting for time for the church to be opened.

About 6:30 p. m. the crowds began to gather about the church—then the doors were opened, and our ushers did a good piece of work in seating about 154 grown ups and children in our little chapel. The babies were not counted as the mothers held them, but outside of a very few who were standing in the back of the room about 154 were seated in an orderly way in our little chapel. About 7:00 p. m. all confusion of being seated was stopped and quiet reigned.

We began our program by a song, "Christmas Lime," by the children.

Following this was the Bible Reading of the Christmas Story and prayer then a song, "Welcome Merry Xmas," by all, then one of our little Indian boys about 10 years of age gave "The Christmas Greeting." Following the greeting was a little play given by four boys dressed up as shepherds, and a group of older girls singing songs. The play was called "On Judean Plain." The boys looked real oriental in their shepherd's costumes with their dark faces and their shepherd's crooks. Over head was the blue sky with one big shining star and many small stars. The boys came in, pretending they were watching their sheep and as the sheep seemed quiet and safe they lay down and almost went to sleep when suddenly they were startled by the sound of music. (Outside the girls were singing one verse, "It Came Upon a Midnight Clear." The boys sat up and listened and rubbed their eyes, then:

First boy asked question: "Joseph, did you hear the sound?"

Second boy, "Yes, I thought it was the song of Angels."

Third boy: "But listen, the tune has changed."

(Outside girls sang, "Hark, the Herald Angels Sing.")

The boys arose during this song—wrapped their mantel around them and took crooks in their hands and began to move about gazing at the sky.

Second boy: I can see nothing but that brilliant star yonder. The flocks remain asleep. I wonder if our fathers heard the sound?

First boy: They surely did—but, bark!

Girls outside singing, "While Shepherds watched their flocks by night."

Third boy: The voices say they did, and I believe I see them moving. Dimly on the hill do I behold strange shapes. I wonder where—

Fourth boy: Do you not remember in the prophecies it spoke of tidings glad which should some day be told by the Angel bands?

Second boy: Hark, once again. This is the sweetest tune yet sung.

(Voices: "O Little Town of Bethlehem.")

First boy: In Bethlehem, that is not far away. Come, let us go and see.

Third boy (Startled). And leave the flocks?

First boy: They matter not on such a night as this. Perhaps the promised King has come to reign!

Third boy: It may be as you say. The voices come once more.

(Voices: (Last 3 verses). "It Came Upon a Midnight Clear.")

Fourth boy: "It is! It is! They say it is prophecy fulfilled! Come let us go.

Second boy: That being true, it were well we traveled on to where the star finds rest.

First boy: It surely must be He. Let us away. The world may well rejoice.

(They marched off while girls sang, "Joy to the World.")

As you can see this is only a very simple little play, but the boys played their parts so well and the girls sang so sweetly that we felt it was quite an accomplishment for these children. And especially when you think that only 15 years ago they had no education, no foundation upon which to build.

This play was followed by a Christmas poem called "Peace," by a little boy about 10 years of age.

Then came another little play given by three girls dressed as Heralds of Peace and one girl dressed to represent Mary, the Mother of Jesus, and seven boys, four of whom were shepherds and three of whom were wise men.

In the background was a crude manger filled with hay and a "halo" shining over the manger.

The Heralds came in and heralded the glad story about the Birth of the Christ Child and Mary knelt by the manger.

As the heralds sang the song, "Under the Stars one Holy Night," the wise men came and brought gifts and laid them in the manger and the Shepherds came and worshiped the Christ Child.

This was very impressive and each one played his or her part very well.

There were other little plays and many more pieces spoken by the children and Christmas songs sung, but I won't take time to tell all about them. The Christmas story was told and then a piece "Our Gift" given by one of the young men and another about our offering, by a boy about 15. Then the offering was given which amount to \$35.00. This amount, we felt, was very good for our Indians here.

One dear old lady who is helped by the county had been given 50c by a friend for a Xmas present and she marched up with the rest and give that half dollar as her gift to Jesus as a thank offering for all He had done for her.

I think Christ must have rejoiced with the Indians that night, for there seemed to be the very spirit of Christ among all the Indians that night. They seemed so quiet and reverent and worshipful during the whole program. And everything pointed toward Christ, the greatest Gift to all. There seemed to be that quiet peaceful joy which comes to all who love and try to serve Jesus as their Saviour and King.

Mrs. Laubach, a woman who was missionary here 8 years ago with the Indians sat there during the program, she said, and thanked God with almost every breath for what He had done for the Indians and the wonderful advancement they had made just since she had been here even.

After their offering to Jesus, all joyfully awaited to see Old Santa appear to give out their gifts and treat to them.

Each person received something, the gifts being similar to those given at Table Mountain and everybody seemed grateful for their gift because they believed it was prompted by the Love of Jesus for them.

Everyone went away happy that night and I believe all were drawn closer to Christ and felt a desire in their hearts to serve Him better this coming year.

After everything was over, some of the boys again helped to take decorations down and when we missionaries were ready to retire that night it was with grateful hearts for all the Master had helped us to do and had accomplished with the Indian people. We were too tired to sleep that night, but it was a joyous wakefulness which we spent the rest of the night, not only thankful to God for what He has done and meant to the Indians, but for all the people who helped to make possible such a Christmas. It certainly shows how the Spirit of God can work in the hearts of many to accomplish His will among men.

We thank each one who had a share in helping to make this a happy Christmas among the Indians and we thank God most of all for putting the desire in your hearts. May God richly bless each one for what he has done and give you the desire to strive to do even better next Christmas. We want to take this opportunity to thank each one who sent little personal gifts to the missionaries. We appreciate your interest and your prayers for the work and trust you shall continue to help us in this way.

Sincerely yours,

In our Master's Service—

NORA L. SWENSON  
CECILE TUCKER,



SANTA ROSA, CAL. PRESS  
DEMOCRAT  
JANUARY 11, 1924

## TRIBE OF CALIFORNIA INDIANS CONVERSE BY WHISTLING LANGUAGE

BERKELEY, Jan. 10.—(A.P.)—A tribe of Indians whose members communicate among themselves only by whistling and who can talk to birds in the same manner has been found in the Siskiyou mountains in northern California. The discovery was reported to A. L. Kroeber, curator of anthropological museum of the University of California, by J. R. Saxon of the United States forestry service.

Saxon said that for weeks forest rangers in a remote part of the Siskiyou had heard uncanny whistlings over the service wires that stretch from station to station through the mountains. He went to investigate and after nightfall was caught in a mountain storm. He found a small cabin of Indian construction. It was empty and he prepared to spend the night there.

The ranger recalled that he left the shack to stable his horse in a lean-to nearby. When he returned, he said, he found steaming food laid on the floor, and beside it a bed of deer and bear skins provided for him. But no one was in sight.

For two days, related Saxon, he lived there in this way. When he left the cabin food would be spread for him, but with no amount of agility could be discover the unseen dispenser of hospitality.

Finally, on the third day, several Indian men appeared at the cabin, and in sign language informed him that he had been their guest.

"To my amazement," he said, "I learned that they did not speak to one another in any language of words or in the ordinary articu-

late sounds of human beings, but that they conversed only with staccato whistlings."

At a whistled command birds would flutter from the trees to a clearing to eat food scattered there by the women, according to Saxon's narrative.

He described the men as shy, adding that the women were like deer.

"At the sound of my voice," he explained, "the women fled into the canyons."

He said the Indians led him to the nearest forest service telephone station and by signs conveyed to him that they had seen forest rangers using this instrument and had themselves experimented with it in their whistling tongue. This explained the mysterious sounds.

Saxon believes that the isolated clan of "whistling people" is an obscure off-shoot of the Karok tribe of Klamath Falls Indians.

Professor Kroeber said that Karoks were an unusually intelligent and industrious tribe, numbering today about 2,000. He is investigating the report of the whistling Indians.

FRESNO, CAL. PRESS—125  
JANUARY 12, 1924

## PETER WESTFALL, NOTED CHIEF OF INDIANS, DIES

Dirge Of Wailings Mark The  
Passing Of Ahwahnee,  
White Man's Friend

RAYMOND (Shadern Co.),  
Jan. 12.—Peter Westfall,  
last big chief of the Ah-  
wahnee Indians, died this  
morning at 4 o'clock.

With the old chief passes the last of the ancient regime, and the funeral dirge which 100 members of his tribe are wailing at the Roundhouse to-day is the last which will ever be heard for a dead chieftain.

For the chief himself, before his death, called his braves in council, and broke the thread which bound them to their ancient laws and customs. No more chiefs, but a civilized community, was the dying wish of Peter, and the tribe will follow him as it has followed him all through the years of the white man's domination.

### Age Is Uncertain

No one knows exactly how old Peter Westfall was. He was born before the first white man came to this region. No white man knows his real name, for the Ahwahnees never would mention the Indian name in the presence of the whites. The name Westfall came to the chief when he worked for a county supervisor, member of the white Westfall family, and was first called "Westfall's Indian" and then simply Westfall.

From the first, Peter Westfall was friendly to the white man. He said his earliest recollection was riding with the white men from the valley to the hills. His father was a great warrior, but Peter decided for peace. It is his thumbprint that adorned the Lost Treaty, which guaranteed land for the tribe, and which, like so many other pacts, the white men resolved into a "scrap of paper."

Then Peter Westfall and his tribe fought the white men for their lands, and for honesty and a square deal.

And after that, peace again, and a policy of civilization for his tribe which was the dominating force in Chief Peter's life. Wholly Indian in all his thoughts and customs, Peter threw off his tribal trappings whenever policy made it necessary, and his last thought was that all the tribal customs must go if the Ahwahnees are to survive as a people.

But his own dancing in Yosemite at the gatherings, and his great Roundhouse, both were classic in their Indian way. He was an artist at making riatas and bridles.

His wife, Louisa, survives him. She is educated, and was the first one of the tribe to adopt the sewing machine.

His sons, John and Elf (pronounced Eaf), and his daughter Jessie, survive, and three of his sisters will mourn for him.

The great Roundhouse is the Mecca to-day for the mountain Indians, and the shrill grief yell can be heard from it. The funeral, not yet fully known in its details, will follow strictly the tribal custom for chieftains. The wailing will continue all through the period during which the body lies in state.

RIVERSIDE, CAL.  
ENTERPRISE  
APRIL 11, 1923

## The Ramona Pageant

A few communities in Southern California have been able to capitalize the romance of early California days. Riverside has done it in the development of the Mission Play. Palm Springs has been successful in an annual desert play; but it has remained for the communities of San Jacinto and Hemet to take advantage of the fact that Ramona lived in that valley, to establish the Ramona Pageant, which has been presented for two consecutive years and will be repeated again this year on April 25th and 26th and May 2nd and 3rd, the Sunday presentation being eliminated this year out of deference to the sentiments expressed by the people of that district relative to a Sunday pageant.

The Ramona play presented in the natural mountain amphitheatre challenged the attention of all lovers of this classic story of California Indians. The environment is ideal for the purpose. One readily imagines that the original Ramona may have trod the same paths as the actors use in their interpretation of Helen Hunt Jackson's story.

It was a timely recognition of the importance of the pageant when the Riverside county board of supervisors made an appropriation for a road leading directly into the bowl, which will be of tremendous assistance to the people driving to the spot in automobiles, eliminating a climb over a mountain to reach it.



SEPTEMBER 6, 1928

## INDIAN SONG RECORDS

If the early pioneers of California, who came across the plains by wagon train, could be brought back to life on the campus of the University of California, their first move would be to place their wagons in a circle, drive the livestock inside, and make the women and children lie down out of harm's way.

For fleeting faintly from the windows of the Museum of Anthropology may be heard the shouts of Piute Indian braves and the primitive melodies of the old songs that the first white men to reach California may have heard in the desolate passes of the Panamint mountains and the districts north of Death Valley.

The source of the voices and songs is a tiny phonograph and about fifty records just collected by Julian Haynes Steward, graduate student in anthropology. Every day Steward plays the records over and over, trying to reduce to a note system the melodies of the vanishing red men.

Accumulation of the records and much other data concerning the past life of the Putes in Inyo county was made by Steward during the summer just closed, in the vicinity of Bishop and also the vicinity of Mono Lake, Mono county.

Steward carried a recording machine with him, lived with the Indians, and by gaining their confidence and goodwill, obtained reproductions of some fifty or sixty songs. Among those obtained are the famous Gambling Song, the Circle Dance Song, the Cry Dance Song, the Lost Bear Cub's Lament, one that might be titled "Lonesome," and another that is supposed to attract fish to the hook.

The Gambling Song is one that was formerly used by the braves while playing the "Handgame," a gambler's guessing contest in which the object is to guess the position of four sticks or bones held concealed in the extended hands of an opposing player. The game is played by teams of five or six men squatting in lines facing toward each other. One team holds the sticks and the other guesses. The team holding the sticks entertains by chanting a primitive melody.

The Cry Dance Song is one sung by professional Indian mourners at funerals and is difficult to obtain because the Indians consider it somewhat of a sacrilege or a daring of fate to sing a death song when there is no death.

The Lost Bear Cub's Lament is a sad ballad sung in minor key, concerning the sorrow of a bewildered little bear stumbling along mountain trails looking for its lost mother.

Steward believes, from the songs he has already studied, that the Indian note system, though confined to a short range, coincides in general with the note system in use by occidental peoples. The notes are true to the white man's scale, with few sharps or flats, and no complex divisions into thirds or fourths as sometimes happens in oriental music. He hopes to make a more careful check on this by actually measuring the vibrations of the sounds and comparing them with the notes of the occidental system.

Several thousand other records, preserving the songs of tribes in various parts of California and the Pacific Coast, are in the possession of the University. For a score of years members of the anthropology department have been making an effort to save these from extinction.—University Bulletin.

INDEPENDENCE, CALIF.  
INDEPENDENT  
SEPTEMBER 22, 1928INDIANS OF INYO  
COUNTY U. C. STUDY

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BAKERSFIELD, CALIFORNIA  
CALIFORNIAN  
NOVEMBER 17, 1928

## ANTIQUE MORTARS GIVEN FOR MUSEUM

"The W. W. Phelps ranch at Tehachapi has contributed the oldest manufacturing machinery in the county museum at the Chamber of Commerce," Whit C. Barber, active in founding the museum, said today.

The "machinery," according to Mr. Barber, is in the form of mortars and pestles used by the Indians of the district in grinding their foodstuffs and are fine examples of the stones used for this purpose in Kern county.

In addition, the ranch has contributed a handmade knife picked up from the camp of General Fremont when he and his troops were in the Tehachapi region.

Other contributions or donations, temporary or permanent, will be welcomed at the Museum, Mr. Barber said.

LOS ANGELES, CAL., TIMES  
JUNE 19, 1929

## DANCES OF TRIBESMEN DEFENDED

Friend of Indian Says  
They Are Not as Bad as  
Whites in Ballroom

REDLANDS, June 18. —Dr. Clara Stillman of Palm Springs, speaking today at the Asistencia of San Gabriel Mission, west of here, declared Indian tribal dances are not nearly as bad as those seen on a public dance floor.

"Some months ago I received a number of letters from the East urging me to use my influence to stop tribal dances," said Dr. Stillman, who has worked with the Coahuilla Indians for years, and is accepted as a member of the tribe. "Of course, I did nothing about it. I have attended the tribal dances for years, the only white person there. I know that they are not nearly as bad as dances you can see on the ballroom floors."

Dr. Stillman said she is much opposed to the Indian school rules which prevent the boys and girls from using their own language.

"It is no doubt meant well," she said, "but its results are to help destroy the Indian traditions. Girls and boys are given demerits for speaking their own language at Indian schools; as a result they lose interest in the old traditions and legends passed down from father to son."

The art of basket making also is dying out, the physician said. One expert worked twenty-seven months to make a very beautiful basket, she said, and received only \$75 for it. The girls of the tribe cannot afford to work more than two years for \$75, consequently they are doing housework for the whites. Moreover, threads and grasses needed for the baskets have all been plucked or washed away from the vicinity of their homes so that it is necessary to go long distances to the mountains for material.

SAN FRANCISCO CHRONICLE  
JUNE 25, 1929

## BOOK DEPICTS INDIAN LIFE IN CALIFORNIA

Former U. C. Anthropologist  
Tells of Fast Disappearing  
Native Customs

Another monument to the fast disappearing Indian tribes of Southern California, most of whose institutions will be gone forever in twenty years, has just been dedicated by the University of California anthropology department in the form of a 350-page book on the old culture of the Serrano, Cahuilla, Cupeno and Luiseno groups of Riverside and San Diego counties.

William Duncan Strong, Ph. D., is the author of the work. He was formerly a member of the anthropology staff at Berkeley and is now an assistant curator of the Field Museum of Natural History in Chicago. He recently received wide recognition in scientific circles through his work among the Naskapi Indians of Labrador.

### INDIAN LIFE PICTURED

In his book Dr. Strong attempts to reconstruct a picture of Indian life and customs as they existed before the coming of the white man. He traces the borders of their old hunting territories and discusses their political and social organizations, hunting rules, marriage laws, songs, legends and special ceremonies.

"Although a large part of the native population has perished before the swift march of Western civilization," says Dr. Strong in his introduction, "in the barren desert and mountain regions of Southern California, a considerable number still survive."

### INSTITUTIONS DISAPPEARING

"Of these the younger and more progressive have in large part taken over the ways of the white man and are today a very influential element in the community. But it is from the people of an older generation whose eyes look backward to a remote but familiar past, not forward into an alien future, that these somewhat fragmentary notes have been obtained."

"The next decade will see the end of nearly all native institutions in the area."

HEMET, CAL., NEWS—334  
JUNE 28, 1929

## NEW HOSPITAL NEARLY READY

Mission Indians to Have Modern Health Facilities For Sick and Injured

C. L. Ellis, district superintendent of the Mission Indian agency at Riverside, was in Hemet this week and announces that the new government hospital at Soboba is practically completed, and the equipment is now being installed.

The new hospital cost approximately \$30,000, and has facilities to care for 40 patients. It is for the exclusive use of the Indians in the California-Nevada district. Dr. W. L. Chilcott, resident physician for the Soboba, Cahuilla and Santa Rosa reservations, will be in charge.

Superintendent Ellis says that the Indians are becoming accustomed to use of the hospital. For many years the Indian, fearful of innovation, was inclined to look with dread upon hospitals, and in many instances it was impossible to induce them to come.

Mr. Ellis is much interested in securing a good road from San Jacinto to the Soboba reservation, and is in correspondence with the Indian bureau and Congressman Swing regarding a government appropriation for that purpose. It is likely that the county would assist materially in the project if the government is inclined to do its part.

SAN FRANCISCO CHRONICLE  
JULY 10, 1929

## U. C. TO STUDY BONES, SEEK EARLY RACE

Will Continue Excavations  
in Limestone and Mother  
Lode District

A shipment of disintegrating Indian bones from a limestone cave in the Mother Lode district has aroused hopes that further excavations may shed light on the early people of California. They have just been received at the University of California.

Professor E. W. Gifford, curator of the Museum of Anthropology, says that the material received to date is too fragmentary to yield any information of value and gives no evidence of being other than remains of recent Indian tribes whose practice was to throw their dead into such caves.

One skull is reported to exhibit primitive characteristics but has not yet been received by the museum and is still in the possession of Dr. J. Kroeck of the College of the Pacific faculty, Stockton. According to William Corey, graduate student in paleontology, something further may be found in the locality if excavations are made in the cave floors. No attempt was made to do more than pick up surface material during the preliminary exploration because it was believed best to have an anthropologist see the undisturbed deposits. The cave is situated in O'Neal creek canyon.

Corey points out that even if the Indian material covering the floor proves to be recent, Ice Age animal material may be found beneath. A similar cave farther north yielded some interesting fossils which were found imbedded in the limestone.

If neither accumulated floor material nor the floors themselves yield scientifically important material, the cave at least furnished evidence as to how the famous skull, found a generation ago by Calaveras miners, happened to lie in deep gravels. This skull has been the cause of much dispute because the gravels in which it lay buried, antedated the coming of man upon earth. The supposition that it was thrown into a water-worn cave in the gravels which later collapsed, however, would account for its position so deep in the earth. The present material is placed in the San Francisco museum of the university.



BAKERSFIELD, CAL.  
CALIFORNIA  
JULY 11, 1929

## Kern Indian Relics Form Part of Local Collection

By BETH DYE

PERSONS passing a home seven and one-half miles south of Bakersfield on the Golden State highway must have noticed piles of Indian mortars and pestles about the porch and yard. There are 250 of them, and yet they are but a part of the museum of interesting relics owned by Mrs. George Borgwardt. They constitute the portion, however, that is listed in the Sacramento museum, and kept track of by a representative to the interior, on frequent trips of inspection and investigation.

### Local Relics

These stones are particularly interesting to local people because with a few exceptions, all were found in Kern county. It may be presumed that the brown hands which used them have long since become as pulverized as the grains they pounded, although their age has never been established for a certainty. The collection was made by the late J. F. Morris, and is one of three which he left, the other two still remaining in Nevada.

An icon of a most primitive and superstitious people, the Hopi Indians of Arizona, furnishes one of the more rare objects of the collection. This is a rain god of painted clay, an "eathen idol," picked up by A. G. Colley of Los Angeles and given to the local collector years ago.

A miniature totum pole of ebony, made by Indians in Alaska is another captivating bit suggesting, as it does, all the quaint social and religious customs which its original inspired. Arrow heads, stone weapons, baskets, a peace pipe, and specimens of pottery are other of the Indian relics in the collection.

### Totem Pole

Many foreign countries, particularly Mexico and the orient, are represented. Certainly the most fascinating object

from the neighbor country on the south is a shepherders' machine which shoots 12 giant firecrackers at intervals timed by a small clock, the object being to scare away wolves by the noise and smoke during the night. A steel sheep bell from Australia also has its place in the strange assortment.

A coin collection, alone a valuable possession, contains representative specie of many lands dating back to 1712.

ESCONDIDO, CAL.  
TIMES ADVOCATE—16  
JULY 13, 1929

## MESA GRANDE INDIANS WILL CELEBRATE SOON

An Indian fiesta with a revival of some of the old Indian tribal dances will be held at Mesa Grande from August 2 to 5, inclusive, as part of the annual celebration of St. James day in honor of the patron saint of the Mesa Grande Indians.

On August 4 the historic feast of the patron saint will be held. Father Lapoint, priest of the diocese, will officiate at the little white chapel at mass at 10 a. m.

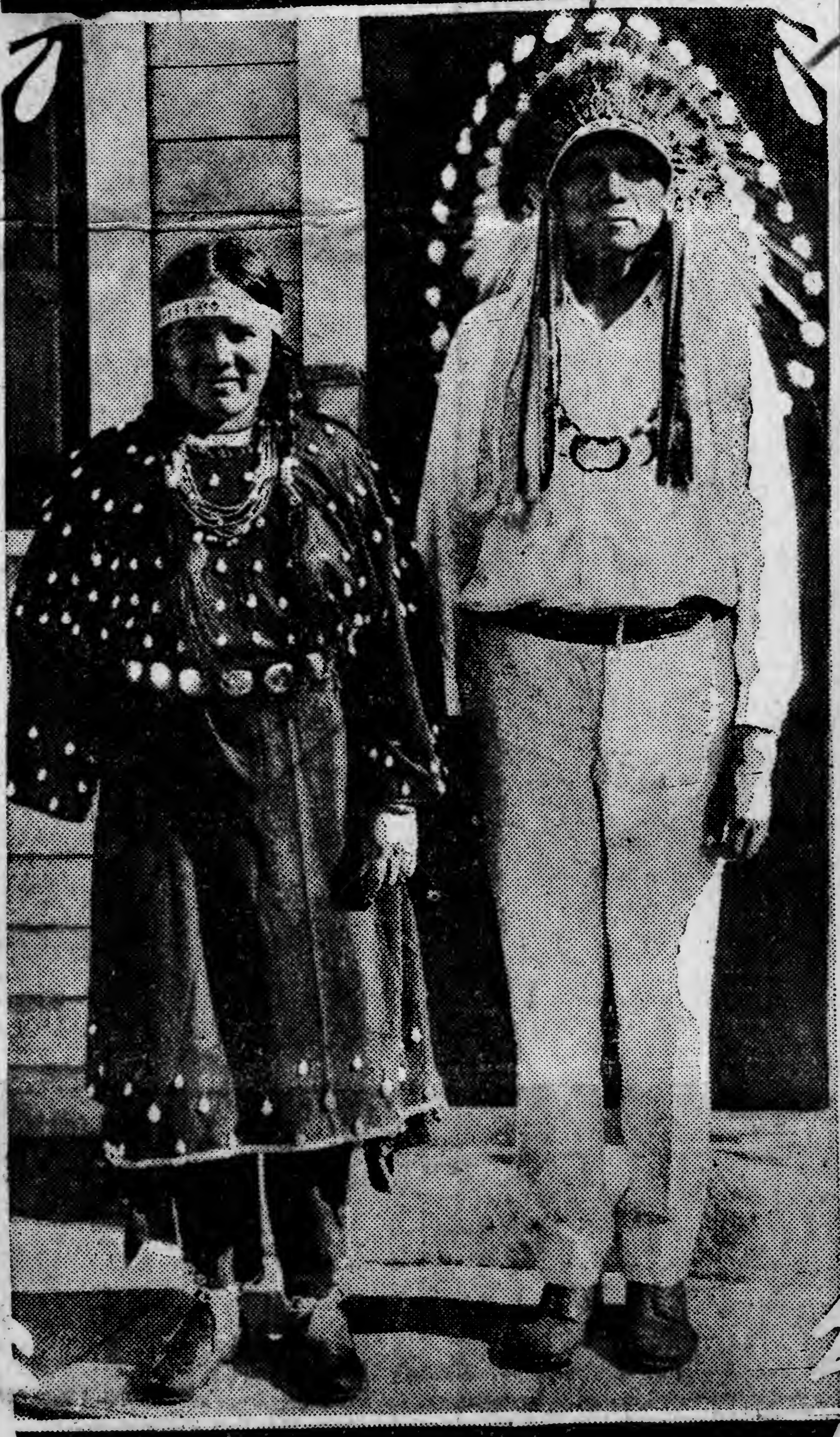
Some of the old Indian dances and games will be indulged in. The younger Indians, according to E. H. Davis of Powam lodge, Mesa Grande, "will be seen in the dances of the Americans at which all are proficient."

Horse racing and broncho riding also will be included as part of the entertainment. Shelters for the festival will be made of fresh cuttings and will be divided into various rooms where restaurants, meat shops and booths for various purposes will be located.

The committee in charge of the fiesta includes Adolph Beresford, Venancis Nejo, Reginaldo Duro and Frankalina Duro.



## ORIGINAL FOR END OF TRAIL



### CHIEF BIG TREE AND WIFE.

The Proudest Blood of Any Race Flows in the Veins of Chief Big Tree, Right. His Great-Grandfather Was Red Jacket, Great Chief of the Five Nations of the Iroquois. Chief Big Tree Posed for "The End of the Trail." He and His Wife, Mrs. Cynthia Big Tree, Left, Are Here for the Summer. Notice the Chief's Bear Claw Necklace. His Headdress Is of Eagle Feathers and Ermine

—Press-Telegram Staff Photo.

## CHIEF OF IROQUOIS IS HERE

### His Face Adorns U. S. Currency

By VERA KACKLEY.

"THEY made me out of bronze and stood me on the hill." Chief Big Tree, Iroquois, of the proudest tribe of Indians, glanced down at his wife, her fingers busy with bead work, beside him. She nodded and smiled faintly.

The two were talking about the time that the Chief, playing in Hiawatha shows in New York, was found by James Earl Frazer and posed for his famous statue, "The End of the Trail."

Pictures of the statue, an Indian rider sagging over a tired buckskin horse, have come to be the best known of all Indian studies.

But the honor was not the only one Chief Big Tree has had. Kathryn Woodman Leighton made many paintings of him. One, "The Sun Dance Bustle," was used as the frontispiece of Literary Digest a year ago. It sold for \$4000. Another hangs in Field's Museum at Chicago. Others the artist has with her in London.

The Indian, as a perfect specimen of his race, posed for the Indian head on \$20 bills in 1913. That also was in New York, the year after "The End of the Trail" was made.

Chief Big Tree played with Richard Dix in "The Redskin," he was the Cheyenne Chief in "The Iron Horse," and he was Chief Pontiac in "Winning of the Wilderness," an M-G-M picture of George Washington's time. He has appeared in many pictures for Colonel Tim McCoy.

Motion picture stills and reproductions of the paintings hang on the walls of the Chief's home, 532½ West Eighth Street. He and his wife, Cynthia Big Tree, came here a few weeks ago from Hollywood. He is working at Tex Schubach's snake farm on Silver Spray pier, and she makes and repairs bead work as her mother taught her to do on the Onondaga Reservation in New York.

Onandaga means "People of the Hills," and it is one of the five tribes that make up the Iroquois. Chief Big Tree is a Seneca, and his great-grandfather was Red Jacket, head chief of the Iroquois, and ruler of the Mohawks, the Oneidas, and Onondagas, the Cayugas and the Senecas.

Chief Big Tree's tribal possessions include a headdress of ermine and eagle feathers and a necklace of bear claws. Mrs. Big Tree has a necklace with a turtle claw pendant.

Mrs. Big Tree, active in Indian women's clubs of the State, is

district chairman of Arts and Crafts of the District Federation of Women's Clubs. She received an ovation when she presented her report at the district convention at Santa Cruz last Spring.



## TRIBESMEN CREMATE CHIEF

Colorful Powwow Staged Around Funeral Pyre of Achachavara by Mojave Indians

NEEDLES, July 24.—The Indian tribes of the Colorado River basin who have been gathering here since Monday night for a powwow in honor of their dead chief, Achachavara, today staged one of the last of the colorful Indian ceremonials of the Mojave Desert tribes. The dead chief had been connected with fifty-two California tribes. The Mojaves, Chemehuevis and Walapais dotted the highway, coming from Yuma, Torrance, Parker, Hackberry and Fort Mojave.

At the foot of North K street in rolling down his sunken cheeks, the outdoor council chamber lay Chief Sherman Ross, as he was widely known among the white people, on a rude cot with two ancient muskets of his father's, at his side. Overhead, suspended from the ceiling, were his bows and arrows, his feathered lance, his war bonnet and, incongruous enough, a modern brief case, insignia of his authority. An American flag flies at half mast outside on the flag pole.

Grouped around the body two deep, men and women bowed to the ground, mostly the younger generation, as the old people of the tribe are dying off and with them the old customs and ceremonials. Brilliant colored handkerchiefs, reserved for these occasions, are worn cape fashion by the close women relatives. Their hair, usually worn long and loosely flowing over the shoulders, is cut short in token of their grief.

### DANCE AND CHANT

They stood motionless for hours over their dead. Rows of men and women mourners on each side of the body, shaking gourds filled with pebbles, danced and chanted until exhausted, eulogizing the dead. New faces in the lines of dancers took the places of the tired ones. The oration was continuous.

Word went out from the spokesman of the tribe that the cremation would be at 5 p.m. today. Before dawn a hole two feet square and about three feet deep had been dug and near by was a pile of very dry cottonwood logs. The hole furnishing the draft, was filled with powder-dry greasewood and pine needles. The heaviest logs were laid crosswise over the hole, then lighter logs lengthwise. A few Indians walked up the hot sandy river road toward the burning ground. Rickety Fords filled with men, women and children followed, then a truck with the body of Achachavara on a mattress accompanied by a few high men of the tribe in full ceremonial dress, feathers, beads and buckskin.

### LAI D FACE DOWN

Achachavara's body was laid face downward on the logs. More logs were piled crosswise, lengthwise, then heavier logs upright, forming a pyramid. On top of the pyre were placed his every worldly possession, his hat, his shoes, his clothing, letters, lengths of bright-hued silks. Young women and old stripped off their ceremonial silks, even their dresses, and cast them into the fire in an orgy of grief.

Here is an old blind man, tears

## WEALTH BRINGS PERIL TO INDIAN

Seminole About to Inherit Fortune Asks Aid

Kidnaping Fears Told in Court Petition

Appointment of Guardians Sought as Safeguard

Fearing for his life, Willie William Harjo, Seminole Indian about to inherit \$3,000,000 from his parents' estate, appealed for protection to the courts yesterday, and asked that his wife, Ruth, and J. S. Rexcole, vice-president and general manager of the Equitable Investment Company, be appointed his guardians.

Harjo, who is 29 years of age, cannot read nor write, according to the petition, which was filed by Attorney James H. Van Law. It states that the petitioner is about to inherit a \$3,000,000 estate, mostly oil royalties, following the recent death of his mother and father, Echilio and Ellen Harjo.

The prospective millionaire is in constant fear of his life from the evil designs of persons who may try to kidnap him and obtain control of his money, the petition states. The Equitable Investment Company, according to the petition, looks after the financial affairs of many motion-picture actors and actresses and others who are unable to attend properly to their business matters.

## INDIANS WILL FETE FEAST OF DOMINGO

Mesa Grande Indians and neighboring tribes will celebrate the feast of Santo Domingo at Mesa Grande tomorrow, with high mass scheduled to begin at 10:30 a.m. and various Indian sports and games occupying the remainder of the day.

## Indian Graves to be Explored

COSTA MESA, Aug. 9.—A search for Indian graves near here which are expected to reveal the origin and other interesting information about the Southern California Indians, will be started in the near future by Dr. Herman Strandt, 1104 West Center street, Anaheim, it was announced today. The explorations are being made in behalf of the San Diego Museum, according to Strandt, who has been delving in archeology for sixteen years.

Strandt has done considerable work in this area and has found many interesting tools and bones, he says. The Anaheim scientist has conducted exploration work all over the country but declares the Costa Mesa area is the most promising territory in the district.

AUG 16 1929

## WEALTHY INDIAN CENTER OF SUIT

Affairs of Jackson Barnett Again in Spotlight

Complaint Urges Marriage be Ruled Void

New Federal Action Would Conserve Property

In an amended complaint filed yesterday in the United States District Court by Asst. U. S. Atty. Peterson the affairs of Jackson Barnett, wealthy Oklahoma Indian, again were brought to the front.

The new complaint designates Mrs. Anna Laura Barnett, wife of the Indian and guardian of his person; Maxine Sturgess, her daughter; Leslie R. Hewitt, guardian of the property of Barnett, and the Bank of Italy National Trust and Savings Association as defendants.

It is asserted in the complaint that Barnett was allotted 160 acres of land near Henryetta, Okla., by the government. The land later became valuable as oil land. It is asserted that he was taken to Coffeyville, Kan., by his present wife and there married; that the Indian gave his wife about \$550,000, mostly in Liberty bonds, and that \$550,000 was given to the American Baptist Home Mission Society.

The complaint asks that all persons or companies concerned with the money transfers be restrained from making any other transfers of properties or money, that the marriage be declared null and void and that the moneys be returned to the estate of the Indian or held in trust until the court shall decide what should be done. Attorneys for the defendants are given twenty days in which to answer.

Barnett lives in an expensive house at Rossmore avenue and Beverly Boulevard.



AUG. 21, 1929

# Aged Pleasanton Indian Relic of Old Spanish Dons

Jose Binico, 90, Re-  
calls Pioneer Days  
of California

PLEASANTON, Aug. 21 (Special to The Review).—A relic and a memory of the days of the Spanish Dons in California—that is an aspect of the life of Jose Binico, 90-year-old shepherd employed at the ranch near here of Peter Araundom, widely known sheep rancher of this vicinity. A “red” Indian—his skin is as red as the cane of manzanita which is his constant companion—this 90-year-old man saw the last days of Mexican rule in California, saw the setting up of the California Bear Republic and its succession by the American government.

He was born in 1839 in Mission San Jose and went to school, as all Indians of the time and place were forced to do, to the padres at the mission. Now his mind is failing, apparently, but he maintains the cheerful outlook which seems to have marked his whole life. Of those days of teaching under the church fathers he says, “They were good men, the fathers; they treated me well.”

For many years he was employed on the ranch of General Sunol, after whom the hamlet of Sunol is named. General Sunol was one of the last of the Spanish grandees who ruled California in the patriarchal style in the early days of the last century. The general, Jose recalls, was a kind master, but most particular about his saddles and the grooming of his blooded horses. At 70 Jose worked on the Hansel ranch. During the past 18 years he has been employed by Peter Araundom at Pleasanton as a shepherd.

During the past two years he has been able to work but little, and was installed in a hut in the rear of the ranch house, where he lives alone. He has had a wife, an Indian woman named Rafaella, and seven children, but does not now recall what became of them. He has forgotten even the children’s names.

His life has been one of faithful service to his various masters; uncomplaining obedience under all circumstances; cheerfulness and a good word for all those with whom he has come in contact. In that spirit he waits for death.

Recently, because of the frequent absences of his employer, he has been obliged to ask assistance at the hands of the Southern Alameda County Welfare board wherewith to comfort his last days.



LOS ANGELES, CAL.  
TIMES  
AUGUST 24, 1929

# SHU WINS INDIAN BEAUTY CONTEST



[A. P. Photo]  
Little White Fawn

YOSEMITE, Aug. 23. (Exclusive) Little White Fawn has been acclaimed the most beautiful maiden among the Indians of Yosemite Valley, and in recognition of the fact will preside as queen of the Indian field day celebration to be conducted here next month.

Little White Fawn, in addition to her other talents, is skilled in bead work, and has fashioned a set of beads to be presented to Mrs. Herbert Hoover.

## SCHOOLING OF INDIANS AUTHORIZED

*Federal Order Declares  
Children May be Put in  
Any Available Class*

WASHINGTON, Aug. 23. (AP)—The Indian Service today issued an order saying that wherever Indian children can find places in public schools they are to attend such schools instead of being enrolled in institutions created especially for Indian education.

In issuing the order, the bureau declared a number of States are ready to assume responsibility of educating Indians. In some States where school funds are not large and where the Indian is not a taxpayer, the Federal government will be asked to pay tuition for Indian pupils.



LA-TI-YO THE AGENT—Harry Hershfield, noted cartoonist, was named by his Hopi brethren La-ti-yo, or Silver Fox, when he was adopted by the tribe. The ceremonial in which Hershfield was given the warbonnet is shown above.

Oakland Calif. Post Engineer—Aug. 28, 1929.

OAKLAND, CAL.  
TRIBUNE  
AUG. 29, 1929

# Indian Declares His Talk Appeased Wrath of Gods And Saved White Men

BERKELEY, Aug. 29. — If Jack Woodman, aged Indian living near Briceland, hadn't "told words back" to his angry god Negechu, the white race on the Pacific coast would have been exterminated decades ago.

The salvation of the early Californians came about because Jack felt sorry for the white men who "didn't know any better" and when his great god threatened to make a great flood and kill all of them, Jack stepped in the breach and just kept on "telling him words back" until the angry god consented to let the white men live.

That's the story that the aged Indian told Mrs. J. O. Nomland, graduate student at the University of California, who has been studying the culture of the fast disappearing Indian tribe.

Back of Jack's tale about saving the white race lies the fact that tanbark was sacred to the great Negechu. The whites came, saw the mountain sides covered with trees, and stripped them for their bark. Negechu did not like it. He came over the mountain with fire in his eye and said to the aged Indian, "I am going to make a great flood and kill all these people who took my tanbark."

Jack felt this wasn't at all fair, because the white men didn't understand about the sacredness of the tanbark, so he fixed it up with his god after a lengthy argument, he told Mrs. Nomland.

Jack believes that if he had not unselfishly persuaded his god to spare the white neighbors, the coast might still be a great hunting ground for the redmen.

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HAYWARD, CALIF.—REVIEW

SEPT. 7, 1929

# Camp Fire Girls Scouts Assisting In Indian Pageant

## Colorful Spectacle at San Lorenzo School Tuesday Night

Russell Reukema of the Fresno Players will play the role of Sun Deer in the pageant, "Indian Summer," to be given at San Lorenzo's new school auditorium next Tuesday at 8 p. m. Mr. Reukema is the son-in-law of the late Rev. W. J. Speers of San Lorenzo and is well known in this community.

Camp Fire Girls and Boy Scouts are assisting in the production. Part of the proceeds will go for the benefit of these organizations.

The pageant will feature the famous Indian artist, dancer and model, Francisco Ross, in two poses, five dances and a character part.

A cast of 50, consisting of local talent from San Lorenzo, Ashland, Sunset and Hayward are cooperating to make this pageant a success. This will be the first time the new school auditorium at San Lorenzo has been used for a stage production.

Many of the costumes to be worn in this production are authentic copies of Indian ceremonial garments made by Mr. Ross in his Hollywood studio. Some of his personal costumes were worn by his ancestors many generations ago. A number of valuable articles are being loaned for the production by local people.



SAN JOSE, CALIF.  
MERCURY HERALD  
SEPT. 11, 1929

## Dr. Bland Tells Tragic Tale of Vanishing Indian

When the white man discovered Yosemite valley it was inhabited by a large tribe of Indians. Today there are only eight full-blooded Indians in the valley.

This is the tragic tale of a vanishing race brought back from Yosemite by Dr. Henry Meade Bland, California's poet laureate, who has just returned from a trip to the California beauty spot with Dr. James W. Ferrie of this city.

### VIEWS INDIAN FIELD DAY.

While Dr. Bland was in the valley an Indian field day was held, with two Indian writers from Bishop and two from Mariposa. The Indians themselves are interested in an effort to promote a renaissance of the race, and to keep the Indian blood which is pure today undiluted in future. They are interested in the revival of the Indian arts also.

Dr. Bland visited Yosemite in 1887 and he learned on his recent trip that two of the Indian women he became acquainted with at that time are still alive and active.

The Indians regret greatly the passing of the kind of trout which was originally found in the valley. While the government has restocked the streams with trout, the kind found in them today are not nearly so good as the original kind, the Indians say. Another re-

gret they express is for the passing of the grizzly bear. Grizzly bear skins have always been highly prized by the Indians, and because of their great size one is sufficient to roll up in on a cold winter night.

### VISITS MUIR SAWMILL.

While in Yosemite Dr. Bland visited the site of John Muir's sawmill. Contrary to some opinions, he says, the sawmill was not located on the floor of the valley, but about four miles down a canyon. The location of the sawmill, he states, is proof of Muir's regard for nature and his unwillingness to devastate one of the country's greatest beauty spots by felling its trees. In a cabin near the sawmill John Muir lived for about 10 years, and it was there that he entertained Ralph Waldo Emerson.

On the return trip Dr. Bland visited the Mariposa Grove, and a short distance from there saw the devastation brought about by a fire, which was caused by a cigarette. The embers were still smoldering when Dr. Bland passed by, and he was strongly convinced that an extensive campaign of public education is necessary to impress upon people the damage which may be caused by throwing away a lighted cigarette.

## Study Reveals Skill Of Kern Indian Tribe

An Indian tribe which developed techniques in the gathering and preparation of foods and tobacco that many a scientist might study with profit, is described in a monograph just issued from the department anthropology of the University of California. The publication describes many of the little known cultural traits of the Tubatulabal Indians in the South Fork valley of the Kern River, a tribe which apparently mixed astuteness and resourcefulness of a high degree, with the deepest of primitive practices. Few of the tribesmen now remain, but from these few, and from the ruins of their particular civilization, the University was able to develop a fairly complete picture of their early culture.

According to the study, the Tubatulabal Indians developed a process for collecting the honey dew deposited by aphids on the stalks of the common cane plant and converted it into sugary and palatable cakes. Also they collected the minute saline crystals which dry weather brings out on the stems and leaves of salt grass and used them effectively as a medicine for many ills. The natives also manufactured a very acceptable chewing gum from the milky sap of a species of *Asclepias*. They still prepare tobacco from the wild tobacco plant of the region, harvesting and curing it in a particularly skillful manner and finally pulverizing it and working it up into balls. These they chew for the most part, men and women alike. Some of it is mixed with lime that has been obtained either from burnt shells or from natural deposits.

The monograph was prepared by Erminie W. Voegelin, former graduate student in anthropology and wife of Dr. Carl Voegelin, professor of anthropology in De Pauw University, Greencastle, Indiana.

Berkeley Gazette  
April 25, 1938



California Miscellaneous Clippings - (Politics, etc.) Folder 1

1922 - 1923



# Press Clipping Bureau

LOS ANGELES.  
SAN FRANCISCO  
PORTLAND, ORE.  
CLIPPING FROM

IVERSIDE, CAL.  
ENTERPRISE  
DECEMBER 20, 1922

## SUPERVISOR ELLIS 364 HOLDS HEARING

To determine the heirs of deceased Indian allottees, John H. Henderson, detailed by the Secretary of the Interior, is working at Pala Indian reservation where he is holding hearing. This announcement was made yesterday by Special Supervisor C. L. Ellis in charge of the Mission Indian agency, with headquarters in the Federal

SACRAMENTO, CAL., UNION 93  
DECEMBER 20, 1922

## INDIGENT INDIANS WILL BE RELIEVED

364  
Red Men in County Too  
Proud to Reveal Acute  
Conditions.

YREKA, Dec. 25.—Funds for the relief of aged Indians who are in acute need will be raised here by a benefit social dance to be given by the Leake auxiliary of the Indian Board of Co-operation, January 20.

There are several Indians in Siskiyou county who are suffering from want and who are too proud to make known their condition. All of these Indians would be subject to government compensation for surrendering what they claimed as their lands had a treaty made 50 years ago with those who refused to fight in the Modoc war been settled. The treaty is a matter of record in congress and the department of the interior. Pressure is being brought to bear to have these Indian claims adjusted by organizations formed here.

Angeles, Cal. Examiner  
DECEMBER 27, 1922

Los Angeles Examiner

## We Fail in a 364 Duty

THE test of real civilization of a dominating race is in its attitude toward a conquered people. We do not meet that test with flying colors. Our course of action toward the Indians is, in many respects, little short of disgraceful.

In California the Federal Government has disregarded a solemn treaty; in New Mexico the Bursum bill, now pending in Congress, seeks to denude them of their lands.

Now comes a statement from the California State Superintendent of Public Instruction showing an abnormally high rate of illiteracy among the Indians of this State, due to lack of adequate school facilities for them.

There are over 8000 Indian children of school age in the State; only 4100 are in the schools supplied by the Federal Government. Why this discrepancy?

Some Indian children are provided for in State schools. But the duty is really that of the Federal Government.

Meanwhile illiteracy among the Indians contributes seriously to the high illiteracy figures of the whole.

Says Mr. Will C. Wood:

"Certainly, these unfortunate whom we have supplanted in California by means that reflect discredit upon us ought to be given a better chance than we are now according them. We ought not to continue the policy of making them outcasts.

"I believe that proper co-operation of State and Federal authorities in educating the Indians can reduce the number of illiterates among them by half before the next census."

The trouble with the Government attitude toward the Indians is that the Indian office is dominated by the idea that these people are of no use to America, and that care of them is futile and unnecessary. People who should know tell stories of cold-blooded neglect on the part of that office that are simply hideous.

Until we improve in our attitude toward the American Indians, withhold criticism of other peoples in Africa and Asia.



**Clipping  
Bureau**

**LOS ANGELES.**

**SAN FRANCISCO.**

**PORTLAND, ORE.**

**CLIPPING FROM**

**RIVERSIDE, CAL.  
ENTERPRISE**

**JANUARY 10, 1922**

**Goes To Sacramento—Secretary-Manager Ross L. Hammond, of the Riverside Chamber of Commerce leaves for Sacramento this noon to attend a meeting of state and federal officials concerning the welfare of the Indians in Sherman institute and on the reservations. Mr. Hammond represents Riverside's interests at the meeting, where he will urge such improvements as may be necessary for the proper care and education of the Indians at Sherman institute and elsewhere in the county.**



Sacramento, Cal. Bee  
JANUARY 16, 1923

## FEDERAL AID IN

### INDIAN WORK URGED

Investigating Committee Says  
Nursing Service And New  
School Needed For  
Children

Appropriations by congress to cover the cost of nursing service for Indian children in Superior California and a new boarding school with a capacity of at least 200 children are requested in resolutions adopted by a special committee of state and federal educational authorities which has been investigating the problem of educating Indian children in this state.

Recommendations of the committee are made known in two separate resolutions and while no amount is specified in reference to the requirements for a boarding school, the federal government is urged by the committee to appropriate \$25,000 annually for nursing service, with the understanding that such federal assistance would not exceed 50 per cent of the total cost of such service.

#### Location Left Open.

While the question of the location of the proposed school is left open, Will C. Wood, state superintendent of public instruction, and a member of the committee, said that the desirability of rebuilding the Indian School at Greenville, Plumas County, has been discussed. However, he declared the committee felt the most desirable thing was secure a school anywhere in the northern part of the state, where it would be accessible to the Indians.

The destruction of the Greenville School about two years ago, according to Wood, has caused a scattering of the Indian children who formerly attended that institution.

#### 500 Out Of School.

Based upon the latest reports of the United States Bureau of Indian Affairs, according to one of the resolutions, there are approximately 500 Indian children in California who are not attending any school.

Investigation has shown that this non-attendance is due to social and economic causes. It further stated that a considerable proportion of these children are orphans, half-orphans and abandoned children and children from homes of low standard.

#### Reasons for Continued Need.

The resolutions point out it is because of these conditions that continued aid is needed from the federal government to make the Indian children acceptable in the public schools, although one of the resolutions adds that California has accepted and does accept the responsibility for educating such Indian children as are found throughout the state in public school districts or who may at any time locate in public school districts and whose home conditions are socially and economically such as to make the children acceptable under the law.

Health inspection, which it is believed would go a long way to correct present conditions, would, under the recommendations of the committee, be under the supervision of public health nurses.

#### Members of Committee.

The committee which has been studying the problem of Indian education is composed of the following:

Will C. Wood, superintendent of public instruction, Sacramento; W. M. Dickie, secretary state board of health, Sacramento; Ross L. Hammond, Riverside Chamber of Commerce; Georgiana Carden, state supervisor of school attendance, Sacramento; Eugenia M. Bruns, county superintendent of schools, Alpine County, Gardnerville, Nevada; Amy D. Steinhart, chief of bureau of children's aid, Sacramento; Minerva Ferguson, county superintendent of schools, Lake County, Lakeport; W. W. Coon, supervisor of Indian Education, Pacific Coast District, San Francisco; Edgar K. Miller, superintendent and special disbursing agent, Greenville; H. P. Peairs, supervisor of education, Indian Service, Washington, D. C., field headquarters, Lawrence, Kansas; O. H. Close, superintendent Preston School of Industry, Ione; Cornelia M. Stanwood, secretary state board of charities and corrections, San Francisco.

LONG BEACH, CAL.  
TELEGRAM  
JANUARY 17, 1923

## INDIAN SCHOOL FOR NORTH CALIFORNIA

Recommendation Made by  
State Supt. Woods

(International News Leased Wire)

SACRAMENTO, Jan. 17.—Recommendations that an Indian boarding school with a capacity of at least two hundred be established in northern California, and that congress be petitioned to appropriate \$25,000 annually to assist the state in caring for and educating Indian children, are made in the report of the state committee on Indian affairs, released today by Will C. Wood, state superintendent of public instruction.

The committee states that its investigation shows that the majority of the Indian children now out of school in California are orphans, half orphans, abandoned children and children from homes of low standards.

To properly care for these children the committee states, it will be necessary to keep them in boarding schools under the supervision of public health nurses. It is asked that congress assist in paying the expense of such nursing service.

The reason Indian children are in many cases excluded from the public schools, the report sets forth, is they are diseased.

It is suggested that the Indian boarding school be patterned after the Sherman institute at Riverside.

There are approximately 500 Indian children in the state not attending school, the committee finds. "This non-attendance is due to social and economic causes," the committee states.

FRESNO CAL. BEE—120  
JANUARY 23, 1923

## School For Indian Missionaries In Clovis

CLOVIS (Fresno Co.), Jan. 29.—A school to train Indians as missionaries to their own people will be held here this week under the direction of J. G. Brendel, beginning to-morrow evening.

Sessions of the school will continue until Friday night. Missionary workers from Indian camps throughout the valley will be in attendance and act as instructors in the school.

## Allen's Clipping Press Bureau

LOS ANGELES  
SAN FRANCISCO  
PORTLAND, ORE.  
CLIPPING FROM  
9-1-23  
Los Angeles, Cal. Examiner

## Woman Pleads for Charity to Indians

The plight of the American Indian was considered at a meeting of the officers and executive committee of the Federation of State Societies.

The Indian problem was discussed by Mrs. William P. Cunningham, president of the Women's City Club, principal speaker.

Other speakers were C. D. Lawler, president of the Indiana State Society; L. M. Guernsey of New York and Judge R. W. Richardson of Nebraska.

## Allen's Clipping Press Bureau

SAN FRANCISCO.  
LOS ANGELES.  
PORTLAND, ORE.  
CLIPPING FROM

Sacramento, Cal. Bee

## SUPPORTING INDIANS

Siskiyou County Whites Are Seeking Aid For Needy Aborigines Through Benefit.

YREKA (Siskiyou Co.), Jan. 20.—Much interest is being expressed in the dance to be given here by the Leake Auxiliary for the benefit of indigent Indians. Orders for tickets have come from many localities.

It is expected that the dance, which is to be given February 3rd, will be attended by a large crowd. The sympathy of the whites here is generally with the Indians, who are in need and suffering.

Included among the Indians now in want are some who betrayed warriors of their own blood in order to save the whites from massacre. They gave up peacefully in anticipation of Uncle Sam making good promises.

FRESNO CAL. BEE—120  
JANUARY 25, 1923

## Hospital For Indians To Be Built At Clovis

CLOVIS (Fresno Co.), Jan. 25.—Plans are being made by Rev. J. G. Brendel, who has charge of the Indian situation here, to erect the first unit of an Indian hospital here this Spring, to relieve the situation among the Indians who come down from the mountains during the Summer months and work in the fruit picking.

Two lots for the hospital have been donated by Edwin Treasure of Fresno and upon these lots it is planned to erect a small frame building for use during the present year. The first unit of the hospital will cost approximately \$700. Money for the erection of the building will be raised by private subscription.

Rev. Brendel states that there is a great deal of sickness among the Indians during the Summer, and the lack of any accommodations has worked a hardship among the workers.



LAKEPORT. CAL. BEE  
JANUARY 25, 1923

## SHOULD INVESTIGATE INDIAN CONDITIONS

364  
It was reported last evening that there is sickness among some of the Indians at the rancho at Big Valley. A party who was there on business yesterday reported that one young Indian is sick and is laying on the floor without a bed and food is scarce in the house. The man is a victim of tuberculosis, it is reported.

It does seem strange to most people why the government cannot do more for the Indians. If ever a race was treated unjustly surely it was the Indians.

We have good people in the county and it should make no difference as to color of the man and no difference what his failings or weaknesses may be in life, he is a human after all and it is a duty that we owe as good citizens to get together and investigate and help these people that they will not be hungry.

The matter will be reported to the authorities this morning.



JANUARY 19, 1923

FEB 19 1923

## Indian Race Not Dying Out

By Frederic J. Haskin.

WASHINGTON, Feb. 16.—The Indians in the United States can no longer be called a vanishing race. Figures presented to congress during the present session by Charles H. Burke, the commissioner of Indian affairs, show that the Indian population has materially increased during the past ten years. There are now about 341,000 Indians in the country, half of them full-bloods and one-third of the rest more than half-bloods.

Slowly but surely science and careful medical attention is cutting down the heavy mortality which for so many years the Indians suffered after coming in contact with the diseases of the white men. Ten years ago the Indian death rate annually was 32.24 per thousand; in 1920 it was 22.33. The birth rate is now more than keeping pace with the death rate.

At the beginning of the present century the government had provided only five hospitals for the whole Indian population. Today there are seventy-eight Indian hospitals, and the government is giving medical treatment to more than 20,000 Indian patients every year. The red man is particularly susceptible to tuberculosis, 25,000 of them being more or less afflicted with it. An even greater number have the disease of the eyes known as trachoma. Ten years ago the government spent \$40,000 a year in health work among the Indians. This year the medical and health appropriation is \$270,000.

The Indians of the United States are also rapidly becoming independent citizens, losing their status of wards of the government. One-third of them have been released entirely from the supervision of the Indian bureau, while still another third are citizens with full voting rights, although the guardianship of the government over them has not been relinquished.

Nearly 1,000,000 acres of land are now being farmed by about 43,000 Indians. Both the area farmed and the number of Indian farmers have nearly doubled in ten years. Fifty thousand families are now living in houses of permanent construction, while only 10,000 families still cling to their tents, tepees and wickiups.

### INDIAN RARELY RETROGRADES.

Commissioner Burke disputed the common idea that after an Indian has been given an education he promptly goes back to the reservation, drops his civilization along with his store clothes, and promptly resumes the blanket. The commissioner is a man of long experience with the aborigines, and he declared that the Indian who retrogrades is a rarity.

The wealth of the Indians is now close to \$1,000,000,000, or almost \$3000 per capita. Their tribal and individual protected funds deposited in the treasury or in banks amount to \$60,000,000. The Osages constitute the wealthiest tribe, for on their lands in Oklahoma is located the richest oil field in the United States.

The Cherokees originally owned this land. Away back in 1883, when automobiles were not yet invented and the demand for petroleum was small, the crafty Cherokees thought they had turned a neat piece of business when they succeeded in selling this area to the Osages for \$1.25 an acre. After the purchase was made, all mineral rights in the lands were reserved to the Osage tribe as a whole.

When oil was discovered in the Osage country, the individuals of this tribe, whether they individually happened to be occupying oil land or not, immediately grew rich. Every Osage shares equally in the royalties and bonuses paid by the oil operators. Last year alone each enrolled Osage received \$10,000 in royalties, and certain large families with numerous children drew an income as high as \$80,000 for the year. One sale of oil leases brought the tribe \$7,000,000 in bonuses at rates ranging up to \$10,000 an acre, and they will draw royalties on every barrel of oil produced under the leases. The total oil production on the Osage reservation last year came to 29,000,000 barrels.

Other Indians in Oklahoma did not secure to their tribes the mineral rights of their lands, but let them go to the individual Indians to whom the tracts were allotted. The result is that some of these individual Indians have immense oil royalties, while others find themselves occupying only agricultural lands. There were instances last year of single Creek Indians who received as much as \$50,000 in royalties.

### ONE LUCKY RED MAN.

The classic example in Oklahoma of a lucky Indian is a Creek whose real name is Jackson Barnett. The Creek Indians made their own selections of lands for themselves to occupy as individuals, as a rule, but because of some disaffection or other Barrett refused to select any. The government therefore arbitrarily allotted a tract to him. Naturally, since the other Creeks made selections for themselves, only the poor land was left when it came time for the government to make the arbitrary allotments. Barnett's piece was practically worthless as farm land.

Years passed, and then the oil prospecting began. Today Barnett's farm is one of the richest oil allotments in Oklahoma. Barnett has more than \$1,000,000 in Liberty bonds, and he has other property valued at \$2,000,000.

One of the problems which the Indian office is trying to work out is that of educating the Navajo Indian children. There are several thousand of these children, and the government is signatory to a solemn treaty promising to educate them. But the tribe itself is nomadic, moving from place to place year after year. The one school that would seem to suit them best would be a portable school that could move along on its wheels with each section of the tribe it served. This, however, is not regarded as practicable.

Boarding schools to which the children could be sent for months at a time would be the best solution, except for the fact that the Indian parents do not like this system. They believe in putting their children to work almost as soon as they can walk. The bureau has \$200,000 with which to find a solution.

RIVERSIDE, CAL.  
ENTERPRISE  
FEBRUARY 19, 1923

## CURTIS ASSERTS INDIANS NOT IDOLATROUS

Noted Author Is Heard at All Souls Universalist Church

Denying that the American Indians are idolatrous and refuting many other popular beliefs about them, Dr. Edward S. Curtis, noted author and lecturer, gave a talk on "The Origin of the American Indians; Their Migrations and Religious Beliefs" at the All Souls Universalist church last evening as one of the series of popular science talks arranged for January and February by Dr. W. C. Selleck.

The talk was illustrated by lantern slides, indescribably beautiful and each one was a lesson in art, taken by Dr. Curtis during his visits among the Indians of this country, covering a period of 29 years.

"In defining superstition as opposed to religions, I would say that superstition is the other man's religion," Dr. Curtis said, adding that the religion of the Indian has been belittled too much. It was through his sympathy with their religious beliefs that he has been able to get close to them and obtain much information about their practices and history than otherwise, he said.

### Merely Are Symbols

The images and seeming idols they use are merely symbols of the spirit, the speaker said. In the same way one might call the Christians cross-worshippers, he contended.

To illustrate this point, Dr. Curtis gave the translation of the opening lines of one of the Sioux Indians' prayers: "Oh, You, the Great Mystery. You, who created all things. You, who are all things." The words which have generally been translated Great Spirit should be translated Great Mystery, the speaker declared, placing the belief of the Indians on the level of the Christian in the one all-powerful God.

The migration of the redman to this continent occurred in an age before speech began, Dr. Curtis maintained, giving as one proof the dissimilarity of the language of the Indian to any of the languages of the Asiatic. The migration was early and soon afterward the small group of emigrants were scattered over the continent of America, he said.

### Figures by Fours

The speaker said that the Indian figures by fours and multiples of fours because of the four directions and the four winds.

The various religious rites of the red men were explained quickly and picturesquely by the use of lantern slides. By these means the audience was taken to all parts of the United States, along the Canadian coast and to southern Alaska. In this way, too, all the ugly scenes were omitted and only the spots of beauty shown.

Dr. Curtis underwent much discomfort and danger to get many of the pictures and the information. One of the incidents, not the most pleasant, was during the nine-day snake dance of the Hopi Indians, in which he was allowed to participate. As the newest of the priests, he must have the first of each kind of snake found wound about his neck four times, including the rattlesnakes and even large species. The snake dance is not a dance, Dr. Curtis said, but a highly dramatized religious rite. The first day is one of preparation, then four days are spent in gathering the reptiles. On the ninth day, the snakes are washed and freed. It is a prayer for rain and for crops.

The speaker describes the Indian as proud and independent, desiring to live his own life as he pleases, and would if the white man were not so sure that "He is his brother's keeper."

The talk was one of the most entertaining of the course. The illustrations were breath-taking in their



FEBRUARY 20, 1923

# PEACE JUBILEE PLANS ADVANCE

## Indian War Celebration Here Proposed

364

With the President of the United States to smoke the peace pipe with all American Indians as the great historical and dramatic climax, plans for an enormous Peace Jubilee and Wild West Reunion progressed in Los Angeles today.

Granting all American Indians the rights of citizenship and bringing members of every tribe in the land to Los Angeles for the celebration was part of the plan proposed by Anton Mezzanovich, for nearly half a century a resident of Los Angeles, and a veteran of the Indian Wars.

### PEACE PACT PLANNED

His plan is to stage one great national celebration of the most romantic of all modern wars, the Indian Wars, and to declare formal and lasting peace with the remnants of that race who lost.

Because the civilization of the West owes its very existence to the soldiers who died fighting the red tribes, it is fitting that the celebration should be dedicated to the veterans of the Indian Wars, Mezzanovich explains.

He proposes to hold the celebration at the Los Angeles speedway and to ask the legislature for the financial aid necessary.

The great rodeo is a dream of the veteran's life. The reunion would bring thousands of Indians from all parts of the United States.

### SCHEDULED FOR 1924

It will soon be too late to stage a celebration in which survivors of the Indian Wars could take part, the promoter says. Not only are the veterans of the wars becoming fewer and fewer, but the Indians as they were known in the early days are becoming scarce.

The reunion would last probably a month and is planned for the summer of 1924.



Los Angeles, Cal., Times  
MARCH 7, 1923

## INDIANS APPEAL TO STATE FOR FUNDS

NONRESERVATION TRIBES  
ARE DWINDLING AWAY,  
SAY CHIEFS

(BY A. P. NIGHT WIRE.)

SACRAMENTO, March 6.—

Chiefs of three Indian tribes living in Lassen, Modoc, Butte and Plumas counties, called on members of the State Board of Control here today to secure aid for their people, who, they said, were destitute and were being driven from their lands and home by cattlemen.

The callers were Frank Northrop, chief of the Piutes; Jack Williams, chief of the Pit River Tribe, and Alfred Jackson, chief of the Diggers.

The chiefs declared their tribes were slowly dwindling away because of lack of means of support. They said they were without agricultural implements to till the soil, and that frequently they were forced to leave their homes after being located because of the encroachments of the stockmen.

The condition of the Piutes was represented as particularly alarming. Chief Northrop said this tribe, once the most prosperous in California, had dwindled through disease and privation until barely sixty members were left. Less than 1000 of the Pit River Tribe remain, according to Chief Williams.

Because these tribes are not reservation Indians, the Federal government has made no provision for their care, it was explained.

Chairman G. B. Daniels said he would refer the matter to Assemblyman Arthur Mathews of Susanville, in the hope that an appropriation may be secured from the Legislature, or funds procured for the relief of the Indians from Federal agents. The State has no funds for caring for the Indians at this time, it was stated.

SACRAMENTO, CAL. UNION 35  
MARCH 7, 1923

## Indian Chiefs Ask Assistance Three Tribes Held Destitute Cattlemen Blamed For Plight

Chiefs of three Indian tribes living in Lassen, Modoc, Butte and Plumas counties called on members of the state board of control here yesterday to secure aid for their people who they claimed were destitute and were being driven from their lands and homes by cattlemen.

The callers were Frank Northrop, chief of the Piutes; Jack Williams, chief of the Pit River tribe, and Alfred Jackson, chief of the Diggers.

The chiefs declared their tribes were slowly dwindling away because of lack of means of support. They said they were without agricultural implements to till the soil and that frequently they were forced to leave their homes after having located because of the encroachments of the stockmen.

The chiefs charged that their children were being excluded from the

public schools by the trustees.

The condition of the Piutes was represented as particularly alarming. Chief Northrop said his tribe, once the most prosperous in California, had dwindled through disease and privation until barely 60 members were left. Less than 1000 of the Pit River tribe remain, according to Chief Williams.

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FRESNO CAL. REPUBLICAN—123

MARCH 7, 1923

## Noble Red Calls For Help Once Powerful, Is In Dire Straits Stockmen Push Them Out

By the Associated Press

SACRAMENTO, March 6.—Chiefs of three Indian tribes living in Lassen, Modoc, Butte and Plumas counties, called on members of the state board of control here today to secure aid for their people, who they claimed were destitute and being driven from their lands and homes by cattlemen.

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S. F. CAL. EXAMINER

MARCH 8, 1923

## INDIANS TO GET AID OF STATE

EXAMINER'S BUREAU.  
Staff Correspondent of S. F. "Examiner."

SACRAMENTO, March 7.—The penniless lobby of a passing race received recognition in California's legislative halls today when state officials and legislators agreed to provide state lands in Lassen county for the Piute Digger and Pit River Indians, whose numbers have dwindled to scarcely 1,000 homeless tribesmen.

In response to appeals of a strange delegation, composed of five Indian braves who told a pitiful story of the abject poverty and oppression of their people scattered over Lassen, Modoc, Butte and Plumas counties, Assemblyman A. J. Mathews, of Susanville, will introduce a bill setting aside 40 acres of desert land east of Mount Lassen as a home for the three tribes.

Such action was recommended by Surveyor-General W. S. Kingsbury after a conference with the Indian emissaries, who declare they have consistently been refused federal assistance.

Investigation into educational needs of children in the three wandering tribes, for which no provisions now exist, will be undertaken by Will C. Wood, state superintendent of public instruction.

Frank Northrop, 77 year-old chief of the Piutes, told the state board of control that his tribesmen, although destitute, do not want the financial support of the state.

"We only ask a place where we can stay unmolested and build huts for our families," he said. "My people are now homeless, driven from place to place by the white men on whose property they seek a refuge. The Washington government will not aid us. Our children are not wanted in the schools. We have neither medical aid for our sick nor the lands and implements for farming. My people are willing to work. Give us a place in the desert and we will be happy."



Sacramento, Cal. Bee  
APRIL 5, 1923

### Government Urged To Give Aid To Indians

Relief by the federal government for destitute Indians of California was urged by the senate yesterday in the adoption of senate joint resolution No. 16, introduced by Senators Herbert W. Slater, Sonoma County; Fred C. Handy, Mendocino County; and H. C. Nelson, Humboldt County. The resolution requests congress to take suitable action to provide aid for indigent and infirm Indians in Superior California, Slater pointing out that many of them are in actual want.

SANTA ROSA, CAL.  
REPUBLICAN  
APRIL 19, 1923

## INDIANS' CARE IS REQUESTED

A resolution asking the United States to take proper care of aged and infirm Indians in California, recently adopted in the California senate, after having been introduced jointly by Senator Slater, Handy and Nelson, representing the North Bay sections.

The Senate joint resolution introduced by Senators Slater, Handy and Nelson, and referred to the committee on federal relations relative to the proper care and relief of aged and infirm Indians in the State of California:

WHEREAS, The senate of the State of California believes from definite information presented to, and by members of this body, that there is urgent need for directing the attention of the federal government to the fact that many aged and infirm Indians in the State of California are actually suffering from a lack of the necessities of life, a condition which should be remedied in accordance with certain treaties heretofore enacted between the government of the United States and the California Indians; now, therefore be it

RESOLVED BY THE SENATE AND THE ASSEMBLY, JOINTLY, in biennial session at Sacramento, California, this twenty-sixth day of March, 1923, that, we most respectfully urge the authorities intrusted with the federal administration of Indian affairs, to make an immediate investigation, to the end that the conditions complained of, may be adequately remedied, and relief afforded.

RESOLVED, FURTHER, that copies of this resolution be made by the secretary of the senate, and transmitted to the President of the United States, the secretary of the interior, the commissioner of Indian affairs, and to each of the California senators and representatives in congress.

Sacramento, Cal. Bee  
APRIL 21, 1923

## INDIAN HOMES SITE BOUGHT IN SHASTA

REDDING (Shasta Co.), Apr. 21. The United States has bought thirty acres of land on Clear Creek, five miles below Redding, as the site for the homes of homeless Indians.

Edgar A. Miller, superintendent of Indian affairs for six northern counties, filed the deed for record to-day. He says Indians who have money but no homes will be allowed to build humble cottages on the land free of cost and expects that forty will be built in the near future.

The Indians can live in these houses when not working on farms or in orchards. Singularly enough, the thirty-acre tract was the site of an Indian settlement years and years ago.

### REDDING MAY BECOME SITE FOR INDIAN OFFICE

REDDING (Shasta Co.), Apr. 21.—T. B. Roberts, traveling inspector for the bureau of Indian affairs, and Edgar Miller, Indian agent stationed at Greenville, Plumas County, spent Friday looking over Redding as a possible new location for a central office of Indian affairs for six counties, now handled from Greenville.

Part of the Indian school at Greenville recently was destroyed by fire, and congress has refused to appropriate money to rebuild.

The six counties in the district are Siskiyou, Plumas, Lassen, Trinity, Tehama and Shasta. A representative of the Indian agent has been stationed in Redding for ten years or more. The position is at present filled by W. S. Krieger.

Sacramento, Cal. Bee  
APRIL 20, 1923

## Lands For Indians Voted By Assembly

The assembly to-day passed A. B. No. 1333, by Assemblyman Arthur Mathews of Lassen County, setting aside lands for the benefit of Indian tribes in Plumas, Lassen and Modoc Counties.

The measure is an outgrowth of an appeal made by Indians in the northern counties of the state for the setting aside of certain state

lands to afford them a place on which to build huts for habitation. These Indians are now without a place upon which they can settle and are virtually homeless.

Only uncontested matters were considered by the assembly. A call of the house was placed upon the assembly shortly after convening in order to hold the scant quorum. The call remained on until adjournment until Monday morning was taken.



## SENATE RESOLUTION ASKS CONGRESS' AID FOR NEEDY INDIANS

Measure Is Passed By Lower  
House Without Dissent; Ap-  
peal Of Tribes In Northern  
Part Of State Inspires  
Act

Two senate resolutions, one by Senator F. J. Powers, Modoc County, and the other by Senators H. C. Nelson, Humboldt County; Herbert Slater, Sonoma County, and Fred C. Handy, Mendocino County, memorializing congress to supply aid for needy and aged and infirm Indians in California, were passed by the assembly by unanimous vote to-day.

The resolutions were called forth by the recent appeals to the legislature by members of the Indian tribes in the northern part of the state, who are suffering privations through poverty and lack of care.

### No Contested Matters On.

Only uncontested matters were considered by the house to-day. Measures passed were:

A. B. No. 781, by Burns, Carlson, Christian, Cleveland, Dawson, Donohue, Dozier, Emme, Fox, Lyman, McDowell, McPherson, Mitchell, Meller, Pomeroy, Schmidt, Snyder, Spence, Weller, Whitacre, Williams, clarifying the veterans' welfare act.

A. B. No. 787, same authors as 781, allowing the veterans' welfare board to make loans to ex-service men who already have purchased land for the purpose of building.

A. B. No. 1286, by Fox and Saylor, authorizing the formation of municipal harbor districts.

### Highway Districts.

A. B. No. 1343, by Donohue, providing for the organization of highway districts.

A. B. No. 422, by Carter, relating to municipal bonds.

A. B. No. 358, by Fulwider and Donohue, relating to the salaries of Sonoma County officers.

A. B. No. 917, by Eksward and Noyes, providing that boards of school trustees may notify the superintendent of schools to draw a warrant for certain supplies upon delivery.

A. B. No. 551, by McDowell, relating to the salaries of Fresno County officers.

S. B. No. 392, by Canepa, amending the medical act.

S. B. No. 712, by Hart, giving Long Beach court branch the power to try criminal actions.

S. B. No. 713, by Ingram, relating to the jurisdiction of probate courts.

### Fish And Game Measure.

S. B. No. 710, by Gates, relating to jurisdiction of offenses committed in the state.

S. B. No. 405, by Hurley, relating to the protection of fish and game.

S. B. No. 41, by Chamberlin, increasing the justices in Los Angeles.

S. B. No. 135, by Nelson, relating to the salaries of officers of Humboldt County.

S. B. No. 428, by Boggs, relating to salaries of officers of San Joaquin County.

S. B. No. 526, by Swing, relating to salaries of officers of San Bernardino County.

S. B. No. 333, by Ingram, relating to the salaries of officers of El Dorado County.

S. B. No. 40, by Chamberlin, increasing the police courts of Los Angeles County.

EUREKA, CAL. TIMES  
MAY 16, 1923

100

### INDIANS ADMITTED TO COUNTY INSTITUTION

Indians whose parents are members of the Hoopa, Klamath and Coast tribes of Indians will be admitted to the county tubercular hospital on a par with white persons, according to a contract with the Department of the Interior approved yesterday. The government will pay for the keeping of the Indians at the rate of \$3 a day each.

STUMMER BRIDGES



NO CAL. REPUBLICAN  
MAY 22, 1923

## CONGRESSMEN, KERN VISITORS

### Relief Is Promised For Tejon Indians

*Special to The Republican*

BAKERSFIELD, May 21—Changes contemplated in the United States post office department within the next few months will have an effect on the handling of mail at the Bakersfield post office and may relieve congestion, according to Martin B. Madden, chairman of the appropriations committee of the House of Representatives, who with Louis C. Cramton, chairman of the subcommittee of the department of interior was a visitor here today having stopped off at the Southern hotel enroute to the Sequoia national park.

The men last night were the guests of Harry Chandler, publisher of the Los Angeles Times, at the Tejon ranch south of here. The visit gave Cramton an opportunity to investigate the condition of the Tejon Indians as he has supervision over the expenditures pertaining to Indian schools, reclamation projects, parks and pensions.

The visitors were met in Bakersfield by a committee composed of C. A. Barlow, Arthur S. Curtis, J. A. Hughes, T. W. McManus and Alex Wark. A short stop was made here and the party left at noon for northern points.



# INDIANS RESPONDING SLOWLY TO EDUCATION BY PRESENT SYSTEM

(BY CARL MARSHALL)

When white men first saw the Indians of northern California some seventy-five years ago, they were living a physical life that compared in its leading features with that of the Palaeolithic men who flourished in Europe and Asia, from twenty to twenty-five thousand year ago. That is, they knew no agriculture, had no domestic animals, other than a few wolf-like dogs, and nothing in the way of graphic art. In this last-named particular, they were even behind the Palaeoliths, although they probably excelled the latter somewhat in their weapons and in their manual and decorative arts.

Therefore, in the Klamaths, as we see them today, we are confronted with a people, who measured by the physical standards of living, have compassed a leap of not less than two hundred centuries, within the space of less than one century. In any just study of these people, this is a fact that must not be lost sight of. So far as the outward forms of living go, they have in these brief two generations, assimilated the ways and appliances of the white man, until their physical existence is about on a par with that of our more backward white communities, say those of the mountains of Kentucky or Georgia. They have have learned farming, wood-craft, stock raising, teaming, and other forms of unskilled, or semi-skilled labor, until they are nearly, if not quite as capable, industrially, as the average untrained white person.

But judgments based on this superficial achievement of the Indian are very apt to be misleading. Seeing their earning and spending money, arraying themselves in the latest sport clothes, and even acquiring something in the way of reading and writing, not to mention up-to-date slang, one may jump to the conclusion that the Indian has really caught up, and is now a white man in everything but complexion. There could hardly be a greater mistake. One does not need to study these Indians long or very profoundly to learn that in morals and mentality, they are still well back in the stone age, no matter to what extent they have taken on the outward semblances of the white man's civilization. Except in that limited area of their minds that was developed by their primitive environment, their mentality is that of morons. They evince cunning, but seldom reason, and almost no faculty of invention or imagination, or of abstraction. Their perceptions, however, are most keen, keener I think, than the average white, especially as to the eye and ear. They quickly and correctly interpret every sight or sound of the forest, the mountain or the river, and have sure memories of what they have seen or heard. But this keenness of perception or memory does not extend to the things of the books, or to intangible ideas or thoughts. The Indian's mind, so far as it goes, is as keen and dependable as that of the most intellectual white man, but it cannot at once overlap the limitations imposed by centuries of savagry. The thing that mainly holds him back is lack of language. We know that the human mind never outruns language, but the Indian's language was a crude affair of a few hundred symbols of what he saw or heard or felt in his unexpansive existence. It expresses only by association, lacking even the logic of the sentence. Emotions are expressed by tones rather than words, and there could be but little thinking, for the reason that there was no machinery for thinking. The reaction of this upon the mind of the Indian is shown in the way he uses the white man's language, assimilating only as much of it as he needs to paraphrase his own crude tongue, upon which his limited mental processes have been formed. Within these narrow limits, the Indian of today may be ready of speech—even loquacious—but the inescapable truth is that, through thousands of years of heredity, he has been "born short" in the matter of language, and in the mental attributes that language engenders.

This fact has an obvious bearing on the Indian's education. How utterly futile is it to expect that the Indian child can be made to fit in with an educational system that has been devised for the needs of a race with two thousand years of civilization back of it! It would take generations to put either the Indian or the Negro on a mental level where he can absorb more than the merest skimmings of a modern cultural education. You cannot take a people out of savagry and have them function mentally or socially with a people that have several thousands of years the start of them. This truth will more and more come to be understood.

For similar reasons, the Indian has his social and moral limitations. This will be evident to anyone who will make even a casual study of these Klamath communities. To them, the White man's ethical and social code is as absurd as it is incomprehensible. Their inherited ideas as to the rights

those of the ancient Spartans who encouraged their children to steal and punishing them only when they were caught at it. The idea that one should be kind or generous or self-sacrificing to any other than his blood relations, seems funny to them. To keep the peace among jealous males, and to preserve the integrity of families, there were certain rules and requirements as to conduct of married women, but the idea of chastity for its own sake was quite foreign to their comprehension, and for the most part, is so yet, although contact with the better class of whites, has taught some Indian families the social advantage of observing the white man's code as to the ordinary decencies of life. But, at heart, the ordinary Indian has neither respect for, nor comprehension of the white man's ethical code. An exceptionally frank old Indian whose confidence I have won, recently put the matter to me in this way: "Des Injun, he no talk to YOU; but all time he have no use for white man talk. He say, 'white man, he crazy' ". No doubt, he means just that.

Equally impervious is the Indian to the principles of thrift. He knows the value of money and will work hard to get it, but he is as a child in the matter of spending it. Frequently a head of a family will go down to the logging woods to work and come back with one or two hundred dollars. Ensues a saturnalia of extravagance. The money will go for cheap showy clothing, fancy gewgawa, food luxuries and so forth, although there is dire need for new farm implements, crop seed, or various household necessities. The idea of a budget apportionment of their money to their needs, is hardly less comprehensible to them than the Einstein theory of relativity. Even less can they realize the importance of putting money away for future needs. I have yet to hear of one of them having a savings account.

Brought into industrial or economic competition with the whites, the fate of these Klamaths is not far to seek. They would simply fade out. Should a coast road or a down-the-river trolley line or railroad open up the Klamath country to profitable development, there would, within a dozen years, be hardly an Indian left in the region. It would happen just as it has happened in the case of the upper Sacramento, and many other regions.

Personally, I can see but one way in which these unfortunate but interesting, and in many ways, worthy folk can be durably helped. The remedy lies in Industrial Education, supplemented by something in the way of adequate supervision. Most inadequate is the chain of little schools along the river, with an ambitious "course of study" that has hardly one point of contact with the present lives of the children. For these sparsely attended schools, managed by bickering and illiterate Indian school boards, there should be substituted a general industrial school, for the whole community, with compulsory attendance, and a simple course of the "Three R's", supplemented by agriculture gardening, the use of tools, cooking, sewing, sanitation, and the art of home-keeping generally. There should also be a non-sectarian chapel where the essentials of morals and religion would be attractively inculcated.

Such a school, I am convinced, would yet do wonders for these simple people, but it is a job for the government, with a few great-souled, honest to God people to carry it out. Perhaps it is too much to hope that such a dream can ever be realized, but it can do no harm to suggest it.



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For similar reasons, the Indian has his social and moral limitations. This will be evident to anyone who will make even a casual study of these Klamath communities. To them, the White man's ethical and social code is as absurd as it is incomprehensible. Their inherited ideas as to the rights of property are hardly less naive than

those of the ancient Spartans who encouraged their children to steal and punishing them only when they were caught at it. The idea that one should be kind or generous or self-sacrificing to any other than his blood relations, seems funny to them. To keep the peace among jealous males, and to preserve the integrity of families, there were certain rules and requirements as to conduct of married women, but the idea of chastity for its own sake was quite foreign to their comprehension, and for the most part, is so yet, although contact with the better class of whites, has taught some Indian families the social advantage of observing the white man's code as to the ordinary decencies of life. But, at heart, the ordinary Indian has neither respect for, nor comprehension of the white man's ethical code. An exceptionally frank old Indian whose confidence I have won, recently put the matter to me in this way: "Desa Injun, he no talk to YOU; but all time he have no use for white man talk. He say, 'white man, he crazy' ". No doubt, he means just that.

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SACRAMENTO, CAL, UNION 35  
MAY 31, 1923

## Indian Land Bill Will Become Law

Under the bill of Assemblyman Mathews, A. B. 1333, which Governor Richardson approved Wednesday, the Indians of Plumas, Modoc and Lassen counties will be given the

use of 1480 acres of state lands. These tracts are withdrawn from sale or lease by the state and turned over to the aboriginal charges of California under such rules and regulations as may be prescribed by the surveyor general.

There are only a comparatively few Indians left in California of the many and militant tribes that once roved over this state. A delegation from the tribes, now very small in numbers, visited the Governor and appeared before the last legislature with their petition for aid. The bill goes into effect August 18.

FRESNO-CAL. BEE-120  
MAY 31, 1923

## HOMELESS REDMEN WIN LONG FIGHT FOR LAND GRANT

Bill Signed By Governor Pro-  
vides Large Tract In  
Northern California

SACRAMENTO, May 31.—The stolid but penniless lobby of Northern California's non-reservation Indians—a lobby which offered the legislature a pitiful story of abject poverty and constant oppression in exchange for a tract of land—will today receive its reward.

Executive approval was given late yesterday to assembly bill 1333, the measure which grants the destitute Indians 1,480 acres of land in Plumas, Modoc and Lassen Counties.

During the legislature just closed the Indian lobbyists furnished one of the most spectacular features of the 100 days of lawmaking. Declaring that they had been driven from one ranch to another for the past decade, the "red men" demanded that they be given a tract of land where they could eke out an existence alone and unmolested. The measure granting them the land they requested was introduced by Assemblyman Art Mathews of Susanville.

S. F. CAL.  
CALL  
MAY 31, 1923

California's

## Governor Approves Indian Land Bill

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## INDIAN PUBLICATION RAPS LAKE COUNTY

The California Indian Herald, a new publication which was first published only several months ago, carries an article this month written by Alfred G. Gillis, entitled, "Trip Through Sonoma, Mendocino and Lake Counties."

The part of the article written on Lake county in which the people of the county are criticized is as follows:

At Ukiah we had an exceptionally good meeting. Tribal songs were sung. Mr. Knight delivered an able address to his people. I spoke upon the work being done by the Board in the way of a test case. Some new members enrolled and several subscriptions were taken for our Indian Herald.

The following Sunday we went to Upper Lake, Lake County, where we held a meeting in the evening. Mr. Knight accompanied me on this trip and assisted me in an able manner. He is a forceful speaker and handles the subject exceptionally well. Mr. Ethan Anderson spoke, telling his people that they must stand united to win. I then followed with an address on the general welfare of the Indians of California. Lake county has always been a hot bed of Indian hatred. The Indians of Lake county have been brave and valiant to stand up against the tyranny of the proud whites. In spite of all opposition they have survived. The Indians were barred from the public school, denied the rights of citizenship, a decent living and a home. The Indian, in their estimation, was below their standard and not a fit associate for them. They had no rights that the people of Lake county would respect. They succeeded in putting these poor, pauperized people to the expense of fighting through the courts for citizenship and the privilege of attending the public school.

Though they had robbed him of every acre he possessed and plundered him, their conscience apparently did not trouble them.

The Pomo Indians are artists of the high order. Their basketry is unexcelled anywhere in the world. Their designs are original. They have found their place in the homes of thousands of the most cultured people of the world, but the art of these Indians is not appreciated here.

Clear Lake, with its beautiful valley to the west and its high mountains to the east and south presents a grandeur unequalled. To the southwest stands Mt. Konocti, the sacred mountain of the Pomos, casting its great shadow across the lake. To gaze upon this grand old chieftain gives one an inspiration, much as one feels in the Shasta region when he turns his eyes toward that great monarch of the north.

My next meeting was at Big Valley, or the Mission, where we sung songs that brought cheers and hand claps from every quarter. I spoke upon the work of the Board. The people were well pleased. Mr. Ethan Anderson of Upper Lake accompanied me and delivered an able address. I shall never forget this meeting, so well attended, and so happy a crowd I have never found anywhere.

The next meeting was at Sulphur Bank. Here the meeting was well attended and the crowd much interested. One of the progressive Indians of this place is the owner of a large launch and promised me a trip over the Lake when he had more time for recreation and pleasure.

At Lower Lake the Indians live on a small tract of land, given to them by the Yolo Water Company. The Federal Government had bought land for them but it was on a high flat well up in the mountains, land without water or the hope of water. It lays idle, the Indians refuse to move to it. A well of three thousand feet had been drilled by the earlier whites, but no trace of water could be found. Land is useless in this section of Lake county without water. This purchase is one of the many pathetic examples of the lack of honesty and fair dealing in the expenditure of the moneys appropriated by Congress for the purchase of land in California for homeless Indians.

Our meeting at Middletown was attended by all the Indians who had not left for some distant place for their summer's work. They intend to do what they can to help win a settlement for all California Indians. This Indian settlement is located in a beautiful valley just in the shadows of Mt. St. Helena and other beautiful timbered mountains of the region. There is little or no employment for the Indians here. Many of them go to the coast for employment.



## DESTITUTE INDIANS ARE GRANTED LARGE ACREAGE

3642  
(By International News Service)

SACRAMENTO, May 31.—The stolid but penniless lobby of Northern California's non-reservation Indians—a lobby which offered the legislature a pitiful story of abject poverty and constant oppression in exchange for a tract of land—will today receive its reward.

Executive approval was given late yesterday to Assembly bill 1333, the measure which grants the destitute Indians 1480 acres of land in Plumas, Modoc and Lassen counties.



FRESNO CAL. BEE-120  
JUNE 2, 1923

# STRATHMORE IN PROTEST AGAINST INDIANS' COLONY

364  
Petition Asks Government  
Not To Exercise Its  
40-Acre Option

## SMALL PLOT FOR EACH OF FORTY FAMILIES

Location Is In Welcome Dis-  
trict, One Mile From  
Town

**P**ORTERVILLE (Tulare Co.), June 2.—A number of the ranchers of the Strathmore district have signed a petition, which was mailed to the Indian department of the government at Washington yesterday, in protest to the plan of the government buying forty acres of choice land near Strathmore for an Indian colony. It is the purpose of the government, according to reports, to place one Indian family on each acre of this land.

E. Widman, H. L. Brook and A. W. Berndt of the Strathmore district, who are responsible for the circulation of the petition, stated while in this city yesterday, that every citizen of the district affected had signed his or her name to the document.

### Forty-Acre Option

According to reports received at Strathmore, the Indian department is planning on exercising an option on the forty acres of land, in question, as soon as arrangements can be made for bringing the families on the land. It is with the view of preventing the exercising of the option that the petition is being circulated.

The land that it is proposed to colonize with Indians is located in the Welcome School District, about one mile south of the town of Strathmore. While the citizens of the district affected maintain that they have nothing against the Indians, they are against the proposal to establish a colony in the midst of a white settlement. Considerable money has been expended in development work.



SACRAMENTO, CAL. UNION 53  
JUNE 3, 1923

## Mendocino Will Have Indian School

Sam Cohn, assistant superintendent of public instruction, with jurisdiction over foreign language schools, has received plans and specifications from the county superintendent of Mendocino county for a public school for Indians on the reservation in that county. Cohn will revise the plans. The building is to be a one-story structure of the mission type, with modern equipment and conveniences for the education and needs of the Indian students.

LAKEPORT, CAL. BEE  
JUNE 7, 1923

## NORTHERN INDIANS TO GET AID

Governor Richardson signed a bill last week which had been introduced at the legislature by A. J. Mathews, assemblyman from Lassen county, whereby the Indians will receive State aid.

Under the measure signed, 1,480 acres of State lands in Plumas, Modoc and Lassen counties will be turned over to the Indians for their own use. The regulations and rules for the use of the lands while in the hands of the Indians will be drawn up by the surveyor general.

S. F., CAL. EXAMINER  
JUNE 7, 1923

## WOMAN PLEADS INDIANS' CAUSE

The present policy of the United States government toward the American Indian was flayed yesterday by Miss Hope Elizabeth Haupt of Washington, D. C., missionary worker and author, who is touring California to acquaint the public with conditions among the Indians. She will lecture this morning at the University of California in Wheeler Hall.

"The hope of the Red Man's land is the missionary; the despair is the government, official," said Miss Haupt. "All that the Mission Indians—and all other tribes—need is to be left alone. Our government policy toward the Indian should be changed and freed from corruption."

PASADENA, CAL. STAR-NEWS

JUNE 9, 1923

## INDIAN BUREAU GIVEN HARD CRITICISM

Harsh criticisms are heard, from time to time, of the administrative policies of the Bureau of Indian Affairs of the federal government. A nation-wide movement to bring about changes in these policies has been launched. This humane issue has been discussed vigorously before the meeting of the League of the Southwest, at Santa Barbara. Some of the speakers have been quite caustic in their comment upon the treatment of the Indian under a bureaucratic system which is denounced as being both cruel and stupid.

The Indian unquestionably has been maltreated. This is historically true. It seemingly is true today. It is to be hoped that a milder, more just, humane policy may be instituted toward the Indians. Even at this late day, the government and people of the United States should retrieve, in whatever measure they may, the injuries and injustices which the red men have suffered at the hands of palefaces. Enlightened, fair, considerate policies should be inaugurated. Amelioratory measures should replace the acts and methods which have scandalized the country, from time to time.

PORTERVILLE, CAL.  
MESSENGER  
JUNE 9, 1923

## RESENTS SLUR ON LAND DEAL FOR INDIANS

A. J. Wilkins Says Deal Was  
Made Giving Option to Gov-  
ernment on Strathmore  
Land in Ordinary Way

A. J. Wilkins, who was the realtor who gave the government an option on forty acres of land near Strathmore, presumably for the purpose of settling forty families on it, resents the slur cast on his business methods as it appeared in the evening paper last evening. The heading to the Strathmore story said that the deal was being "foisted upon the government, etc."

"I advertised the land in both papers," said Mr. Wilkins last evening. "Mr. Carter, local Indian agent, saw the advertisement in the Messenger and came to my office saying that the government had long desired a tract of land at a reasonable price for the use of industrious Indian families. He asked for an option and I gave it to him. The land belongs really to the government as it is the property of the Berkeley Federal Land Bank by foreclosure. The land bank would not be likely to refuse the government an opportunity to buy at the ridiculously low price. Acting as agent I certainly was not attempting to do any 'foisting' on the government or on anybody else."

"Furthermore," added Mr. Wilkins, "Mr. Carter assures me that the land in question is the lowest in price that he has found anywhere in the neighborhood."

The Strathmore chamber of commerce passed a resolution against the location of forty Indian families in the neighborhood.

Four other people have purchased parcels from the same acreage from Mr. Wilkins, but none of them have filed a protest.

The ultimate outcome of the matter is up to the government as the option has been given and if the government exercises its right within the time limit it will be the owner of the land and will likely go ahead and carry out the plan.

Some of the farmers in the neighborhood are hoping the deal will go through as the Indians will provide a source of labor that is badly needed in certain seasons of the year.



SAN FRANCISCO, CAL.  
CHRONICLE  
JUNE 10, 1923

## Saving the Indians' Culture

**THE** RECENT attack upon Indian dances is merely an incident in the long warfare which the whites have waged upon the reds ever since they landed on the American continent. Not even the tolerance of William Penn long held in check the desire of the whites either to exterminate or to "civilize" the natives, says the New York Times. The idea of "live and let live" was never applied to them, and even since the Indians finally have been cooped up in reservations the white man has persisted in forcing his ways and customs upon them. This has usually resulted in the suppression of what was good together with what was bad in the Indians' culture.

Fortunately, while the Indian Bureau of the Government, and most of the missionaries, have been busy "civilizing" the Indians and teaching them the errors of their ways, the Bureau of American Ethnology of the Smithsonian Institution, and organizations such as the American Museum of Natural History, the Peabody Museum, the Heye Foundation and various State historical societies and universities have been making for posterity a record of the customs and manners and traditions of different Indian tribes.

SAN FRANCISCO, CAL.  
CHRONICLE  
JUNE 13, 1923

## Santa Barbara Forms Indian Organization

Special Dispatch to The Chronicle.

SANTA BARBARA, June 12.—A Santa Barbara branch of the American Indian Defense Society has been organized with Fernand Lungren, noted desert artist, as temporary president. Samuel F. Hoffman is temporary chairman. The organizing of the society has been fathered by Charles F. Lummis, writer on Indian subjects, and John Collier of New York, secretary of the National American Indian Defense Society.

The Santa Barbara branch has over 100 charter members.



## EDITOR'S ANALYSIS

Lo the Poor Indian. ②  
Indians of Long Ago.  
The Cost to Dry N. Y.  
Wicked Young Woman.  
Mexican Friendship.

**T**HE League of the Southwest is an organization for the betterment of the Indian. It met on Monday at Santa Barbara, and during the discussion some bitter things were said, especially against what was termed the Indian Bureaucracy at Washington. There was, however, a feeling that America was at last awakening to the need of better treatment of the remaining Indian tribes. As might be expected, one speaker, becoming dramatic, referred to the Indian having been "driven from his hunting grounds and hurled back onto the hunting grounds which had been peacefully held by other tribes," etc., etc. This is not impressive, but there is much to be done for the Indians that has not been done and that if we are as humanitarian as we pretend to be, will be done.

### Indians of Long Ago.

The boys who were brought up in towns long ago near Indian camps can remember a good deal of good of the members of the tribe. Nor were they persecuted at that time. It is true that they were driven by civilization from one point to another, and that was natural, but it is not true that, generally speaking, they were subjected to persecution. What we have done and are doing as a government needs no apology for today we are educating and sending them out into the avenues of commerce to compete with their white brothers. And how well they compete only those who have looked into the question know. The brightest man in the Dominion of Canada was a full-blooded Mohawk Indian, Orohyanteka, who was picked up by the Prince of Wales on a tour of Canada in the 60's and taken to England and educated. His was an exceptional intellect and an example of what education will do for the Indian.

Los Angeles, Cal., Herald  
JUNE 15, 1923

## BIG LAND SUIT IS WON BY INDIANS

Holding that the famous ruling of the United States supreme court in the case of Barker against Harvey, denying a band of Indians in San Diego county, the right to retain possession of tribal lands, because they failed to present their claims to the land commission was not applicable in the case of the Santa Rosa band of Mission Indians in Riverside county, Federal District Judge Bledsoe today paved the way for them to regain possession of approximately 5,000 acres of land from the Southern Pacific railroad and its subsidiary corporations.

Federal District Judge Bledsoe, now holding court in Texas, presiding at the trial of men charged with operating oil stock frauds, wrote a brief opinion in his Texas courtroom, denying the motion of the attorneys for the Southern Pacific corporations to dismiss the suit of the United States government.

The government resisted the railroad corporation's suit to quiet title to the acreage, maintaining that the lands belong to the Santa Rosa Indians and was not part of a government grant to the railroad as compensation for extending its transcontinental system.

FRESNO CAL. REPUBLICAN—17  
JUNE 16, 1923

## California Indian Mecca Once 50 Tribes Roamed Here Selman Talks Of Races

**364**  
The Indians of California are a part of the Shoshone tribe and are closely related to the Pah Ute tribes, or Water Utes, W. H. Shafer of Selma, told the members of the Fresno chapter, American Society of Engineers, at the Hughes hotel yesterday.

"The Pah Utes were the most civilized of the Indian races," Shafer said, "because they had passed the nomadic stage and cultivated the ground. They did their cultivation by use of a digging stick, and so took water from the springs, their ditches running in a fan shaped plat. They raised small water melons, not over five inches in diameter, and a small corn that is today raised in some parts of Mexico."

"California had the most varied and conglomerate races of Indians in the United States. I think that the same forces that drove the savages south in Europe, to the devastation of Rome, drove the Indians south in this country. Races made sturdy by hardship and cold winter came south to a warmer climate and easily overcame the less sturdy tribes. As a result California had, I believe, 50 distinct Indian languages."

"The religion of these tribes was one of demonology, and of propitiation to the evil spirits. The people were so filthy that they would stay in one place until they began to die from typhoid fever, then the medicine man would tell them that the devil had found out where they lived and they would have to move on. Naturally immediately upon moving their health was im-

proved, and the medicine man was rewarded for being right.  
**ON LOWER PLANE**

"The Indian intellect is human, but on a lower grade than that of a white man, like that of an eight or ten year old child. Their methods of reasoning are similar to ours. There were among the Indian tribes some brilliant intellects, who probably saw the necessity of perpetuating for history the deeds of the tribes, and the Indian paintings are the result."

"There were many paintings in California, but only those are left which were painted on sheltered rock places, where the rain could not touch them. In New Mexico the paintings are well preserved because they have so little rain."

"Nearly all caves have paintings on the roofs if you wash away the smoke. The paintings are connected with tradition and superstition, and so many of them cannot be translated."

"There are paintings on Hospital rock, on the Kaweah river, but these I have never seen. There are also paintings on rocks in Squaw valley, one of which I studied for four or five years before I finally saw it was a story of a peace council. There were two red lines with a fish between. This represented the Kings river. There was a blue line with a dog on it, and this was the Squaw valley road. On the eastern end of the picture were white mountains with an eagle perched on top, and these represented the Sierras, the eastern boundary of the domain granted by the treaty. White men were there, and Indians and soldiers, with

counters to show how many. The paintings were signed by the chiefs, a beaver, a turtle, and so on. This painting was later partially destroyed by forest fire and later some road workers spilled powder on the rock and set fire to it, so the lower portion is completely gone.

### INITIATION ROCK

"In San Louis Obispo county is an arched rock, where, in all probability, the young men were initiated as warriors. The picture showed the meetings were held in the spring, for butterflies were flying, and the women gathering the food. The picture there tells of the animals and fish to be encountered by the warrior, and in the farthest corner of the rock, where it is very dark, the dangers faced by a warrior were portrayed. These were painted in black on a white background, and included a rattlesnake and a tarantula. There is no question as to what the animals are, for each is clearly shown. All pictures were branded by the chief with his sign as a protection."

"The Indians used cinnabar from the New Almaden mines for their pigments. They also used ochre from beds near McKittrick and Owens valley. Their white paints did not last, and their yellows were imperfect ochres."

"There are no Indian sculptures in the San Joaquin valley, though there may be some in the Owens valley."



ALAMEDA, CAL. TIMES-STAR :  
JUNE 16, 1923

**"LO, THE POOR INDIAN" NOT SO POOR, AFTER ALL, SAY OFFICIAL STATISTICS.**

Estimates of the total valuation of property owned by the American Indians made by the Department of the Interior fix the amount at \$1,000,000.

The figures include forest lands, mineral and oil rights, lands allotted and reserved, live stock, and other property of the Indians under the guardianship of the government.

Further statistics show that there is \$25,000,000 in the United States Treasury at the present time representing funds belonging to the various tribes of Indians and that individual Indian funds to the extent of \$35,000,000 are deposited in private banks in Western States. Both of these funds bear interest ranging from 4 to 6 per cent.

S. F. CAL. EXAMINER  
JUNE 17, 1923

Victims of the Manwell killing.

**U. S. Will Colonize  
Tule River Indians**

PORTERVILLE, June 17. — A forty acre tract of land in the Strathmore district north of here has been purchased by the government for the purpose of colonizing it with Indians from the Tule River reservation, 18 miles southeast of here. The land will be divided into one acre tracts and an Indian family placed on each acre, the more industrious and thrifty of the Indians being chosen for this colonization project.

BERKELEY, CAL. GAZETTE  
JUNE 19, 1923

**INDIAN LABOR RECRUITS.**

The labor problem is being solved, as far as some of the states are concerned, by the immigration of what the Country Gentleman curiously calls "native stock." That is to say, Mexicans.

A word of explanation may be necessary. The Mexican, or at least the type of Mexican now pouring into the country, is three-fourths or more American Indian, and was originally an inhabitant of the southwestern sections of the United States. He is mainly of Pueblo blood. The Pueblos are some of the best and steadiest stock found in the aboriginal population of this continent. Attention has been directed to their merits particularly in recent months as a result of the effort made in New Mexico to deprive the remnants of the old tribes of their hereditary lands. They have been primarily farmers for ages.

As the Negroes desert the southern states, these Pueblo Indians with a slight infusion of Spanish blood filter in and take their places. They are said to be better farm laborers than the negroes. They are cultivating cotton and hoeing corn all through the South. They are moving northward, too, and taking all sorts of hard jobs. They make almost as good section hands and coal miners as farm hands. Most of them are said to be able to read and write Spanish. Their qualifications for citizenship leave some things to be desired, but they have the saving grace, in this time of labor famine, of being good workers.

Their entrance through official channels this year may amount to 100,000. But hundreds of thousands more are wading or swimming the Rio Grande. Their total migration movement for the year may reach 1,000,000. They are a factor to be reckoned with hereafter.



LINDSAY, CAL. GAZETTE  
JUNE 22, 1923

## STRATHMORE SITE CHOSEN FOR INDIANS

364  
A word was received this week from the Department of Indian Affairs at Washington, by A. J. Wilkins, realtor of Porterville, which closed the option on 40 acres south of Strathmore, which was taken over by Indian Agent Carter on behalf of the government two weeks ago.

It is intended to divide this property into tracts of one acre each and homes will be built by Indians for their use. They will be taken from the various reservations of the state. According to the plan this will in some measure curb the roaming instincts of the Indians.

The Strathmore chamber of commerce last week protested to the Secretary of Interior at Washington against the establishment of such a colony near there.

S. F. CAL. EXAMINER  
JULY 1, 1923

## Western Indians Keep to Wigwams

364  
Of the 371 Indian tribes still remaining in the United States there are only twenty tribes where the majority of Indians and their families are dwelling in teepees, wikiups, or hogans, as shown by information made public today by the Indian office of the Department of the Interior.

Those Indians who have not yet abandoned their primitive life as far as modern homes are concerned are living on reservations in six different States. Arizona has the largest number of reservations where the majority of Indians have not abandoned their teepees or hogans, while California and New Mexico come second.

POMONA, CAL., PROGRESS 10

JULY 2, 1923

## NEEDS OF INDIAN SCHOOL TOLD HERE

364  
The Sherman Institute for Indians, near Riverside was the subject of an interesting address given yesterday morning at the First Baptist Church by Miss Edith Menzer, who is connected with the institute. She stressed the need of Protestant churches for these Indians. She said that there was no Protestant church available for the Indians of the institute at this time.

"Great difficulty is experienced in the work among the Indians because of the absence of churches," Miss Menzer said, "but good work is being done by the missionaries at the institution. The government has granted the use of the school buildings for religious services when they are not needed for other purposes. On Sundays and Wednesday evenings the schools are available, but the religious atmosphere that is desirable is lacking.

"Eight hundred Indians are in the school representing from thirty-seven to forty-five different tribes and coming from twelve states. We hope to Christianize as many of them as possible and send them back to their people to teach them concerning religion.

"When the school was established the Catholics built a chapel and still work among the Indians. Probably a third of the Indians at the institute are reached by the Catholic organization.

"We are very anxious to push the work there and greatly desire a Protestant church building," the speaker continued.

An interested audience listened to Miss Menzer and responded generously with money and pledges for a Sherman Protestant Chapel which it is hoped may be erected soon.

UKIAH, CAL., REP. PRESS—  
JULY 4, 1923

## A Modern School 364 For Reservation

The construction of the new Indian school building for the Round Valley Indian reservation, for which bids were opened May 21, has been awarded to the firm of J. G. Leibert, of San Francisco, at their bid of \$17,800. The building is to be of concrete six inch walls reinforced for the outside and interior to be two coats of hard wall plaster on metal lathes, all to be stucco finish. The structure will have all modern conveniences for heat, toilets and water system and contain three class rooms 25x32, library, wide corridors entrances on front and both sides. It will be absolutely fireproof and the architecture of a design to make it a very attractive structure and is to be located on the main road between the town of Covelo and the Indian Agency. The capacity of the building will be about ninety to 100. The plans provide for a fourth room if such an addition is needed in future. It is expected the school building will be ready for occupancy not later than October 15 and sooner if possible. The Indians are all highly pleased over their new school house and are already arranging for a great "housewarming."



### INDIANS MAKE PROGRESS.

Knowledge of the hardships to which the American Indian has been put in the past is responsible for a belief that his numbers are dwindling. There is cause for surprise, then, in the announcement of Charles H. Burke, Commissioner of Indian Affairs, that the natives are more numerous today than at any other time.

As the available statistics do not quite bear out Mr. Burke it is assumed he does not regard them as accurate. Including Alaska's Indian population there are 365,000 Indians in the United States, 13,500 more than there were ten years ago. Only three times in the nation's history, in 1850, 1853, and 1857 have the Government figures shown a larger number.

Mr. Burke's opinion that the aboriginal population is larger now than ever is based on the assumption that these earlier figures were too low and that in the days before there was an Indian census popular belief of the hordes of red men in the interior was without foundation. Knowledge of distant tribes, then, was based on rumor and reports brought from the frontiers and by men who, because of their comparative isolation and danger to which they were exposed, may have exaggerated.

Regardless of speculation, it may be said there are more Indians in America today than there were ten years ago. The reasons are not hard to find. In 1910 there were five Indian hospitals against 78 today. The sanitary and living conditions of the reservations have been improved, educational facilities have been increased and industrial opportunities have been placed in the way of the tribes. It is still true there are more than 20,000 Indian children of school age who are without opportunity to attend classes but against this there is the fact that 30,642 are in federal and missionary schools and 34,301 more attend the public schools.

The Indians now own livestock valued at \$35,000,000; timber land worth \$80,000,000; 900,000 acres of agricultural land tilled by 45,000 natives, and have on deposit in the United States Treasury and in 1,000 or more banks close to \$60,000,000. Two-thirds of them vote at the elections.

There is no attempt to put forward the claim that the Indian, in all instances, is being treated with justice and in accordance with promise and treaty. It is true, however, that great advances have been made and that his progress may be expected to continue even more rapidly.

Sacramento, Cal. Bee  
JULY 11, 1923

### YOUNG INDIAN ACCUSED OF STEALING CAR AND ELOPING WITH SQUAW

COLUSA (Colusa Co.), July 11.—Sheriff F. L. Crayton left today for Susanville to bring back Tom Dack, a young Indian, who is accused by J. W. Browning of Grand Island, of stealing his automobile.

Browning told the officers he had sent Dack, who was foreman on his ranch, to Gridley to care for some other property. Instead of stopping at Gridley, Dack went on to Butte City, where he located an Indian girl named Miss Mitchell and the two left for the north in the automobile. They were caught at Susanville.

WOODLAND, CAL. MAIL—557  
JULY 13, 1923

### INDIAN LABOR RECRUITS

The labor problem is being solved, as far as some of the states are concerned, by the immigration of what the County Gentleman curiously calls "native stock." That is to say, Mexicans.

A word of explanation may be necessary. The Mexican, or at least the type of Mexican now pouring into the country, is three-fourths or more American Indian, and was originally an inhabitant of the southwestern section of the United States. He is mainly of Pueblo blood. The Pueblos are some of the best and steadiest stock found in the aboriginal population of this continent. Attention has been directed to their merits particularly in recent months as a result of the effort made in New Mexico to deprive the remnants of the old tribes of their hereditary lands. They have been primarily farmers for ages.

As the negroes desert the southern states, these Pueblo Indians with a slight infusion of Spanish blood filter in and take their places. They are said to be better farm laborers than the negroes. They are hardy, though small. Their requirements are slight. They will work for low wages. They are cultivating cotton and hoeing corn all through the South. They are moving northward, too, and taking all sorts of hard jobs. They make almost as good section hands and coal miners as farm hands. Most of them are said to be able to read and write Spanish. Their qualifications for citizenship leave some things to be desired but they have the saving grace, in this time of labor famine, of being good workers.

Their entrance through official channels this year may amount to 100,000. But hundreds of thousands more are wading or swimming the Rio Grande. Their total migratory movement for the year may reach 1,000,000. They are a factor to be reckoned with hereafter.



## Contract Let For New Indian School

The construction of the new Indian school building for the Round Valley Indian Reservation, for which bids were opened May 21, has been awarded to the firm of J. C. Leibert, of San Francisco, at their bid of \$17,800.

The building is to be of concrete six inch walls reinforced for the outside and interior to be two coats of hard wall plaster on metal laths, all to be stucco finish. The building will have all modern conveniences for heat, toilets and water system and contain three class rooms 25 x 32, library, wide corridors entrances on front and both sides. It will be absolutely fire proof and the architecture of a design to make it a very attractive structure and is to be located on the main road between the town of Covelo and the Indian Agency. The capacity of the building will be about ninety to 100.

The plans provide for a fourth room if such an addition is needed in the future. It is expected the school building will be ready for occupancy not later than October 15 and sooner if possible. The Indians are all highly pleased over their new school house and are already arranging for a great "housewarming."

## WORK BARS ALIENS ON INDIAN LAND IN WASHINGTON

Ruling Permitting Leases To  
Japanese Rescinded By De-  
partment Where State Laws  
Forbid Action

By LEO A. McCLATCHY.

WASHINGTON, July 13.—(Bee Bureau.)—Protests from American Legion posts in the state of Washington concerning a recent ruling of Secretary Work that aliens, including Japanese, would be allowed to lease Indian lands in the Yakima Valley of that state, to-day brought from the interior department a statement that the policy had been changed so as to be in accord with state laws.

Former Secretary Fall, following numerous complaints from the state of Washington that Japanese were leasing agricultural lands from In-

dians, ruled that aliens no longer would be permitted to negotiate such leases. Later, in the Roxana case, involving the lease of mineral lands, he held that such leases would not be allowed in the case of corporations, a majority of whose stockholders were aliens. This ruling was set aside by Secretary Work, and it was construed in the state of Washington to mean that the bars had been lifted to permit Japanese to gain control of agricultural lands on the Indian reservation in the Yakima Valley.

The interior department announced to-day that after reconsideration of the entire question, it has been decided that the federal government will be guided by state laws—that Indian lands will not be leased to Japanese in those states which have laws prohibiting it.

## A MODERN SCHOOL FOR THE INDIANS

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## Contract Awarded For Indian School

UKIAH, July 14.—The contract has been awarded to J. C. Leibert of San Francisco to erect the new Indian School building for the Round Valley Indian Reservation. The bid was \$17,800. The building will be fireproof and will be erected on the main road between Covelo and the Indian Reservation Agency.

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UKIAH, July 16.—The contract has been awarded to J. C. Leibert of San Francisco to erect the new Indian School building for the Round Valley Indian Reservation. The bid was \$17,800. The building will be fireproof and will be erected on the main road between Covelo and the Indian Reservation Agency.

## CONSIDER NEW RULES

Regulations To Govern Indian Reservations in Plumas, Modoc and Lassen Being Compiled.

Regulations to govern the state Indian reservations to be established in Plumas, Modoc and Lassen Counties under a bill passed by the last legislature and effective August 11th, are being compiled by State Surveyor General W. S. Kingsbury, who will have supervision over the reservation.

The new law set aside 1,480 acres of state lands in these three counties for the benefit of the destitute Indian tribes which appealed to the legislature for aid. Kingsbury said strict sanitary regulations will be enforced on the reservations.

## INDIAN COLONY PLANS ARE MADE

Non-reservation Group Will  
Settle On State Land  
Under Act

SACRAMENTO BUREAU, FRESNO BEE, July 24.—Surveyor General W. S. Kingsbury announced to-day that he is drawing up regulations to govern the non-reservation Indian colony which will soon be established on 1,480 acres of state land in Plumas, Lassen and Modoc Counties.

The Indians will be permitted to reap the benefits of their legislative fight on August 11th, when the new statute granting them the right to live on the state land becomes effective.

Strict sanitary regulations will be enforced, Kingsbury said, to prevent disease, but otherwise the "lost tribe" will be unmolested.

In the past the non-reservation Indians have been "squatters" without a place to call their own.



# INDIAN YOUTHS SLOW TO SEEK FOR EDUCATION

## Redskins Are Timid And Prefer Great Outdoors

By CORA IVES

The majority of the Indians are strong on schools in theory, practice they look upon them more favorably than they did 20 years ago, but as a whole it takes a great deal of urging on all sides to persuade Indians either to go to school or to stay there.

Most children find school irksome. Indians find it the personification of everything that they like least. With rare exceptions Indian children are exceedingly timid. They are rough and have no manners which many mistake for boldness but they are very timid. Therefore leaving their secluded home in the brush to join a little circle of people differing widely from them, is not their idea of a pleasing experience. When they became used to that experience, so that it no longer fills them with dread, the routine so indispensable to school life, inspires them with a loathing that the most arrant little truants among whites could not begin to appreciate. White children up to a certain point fight education strenuously but they know that if they want to be President of the United States, or Barney Oldfield or Mary Pickford, they have to anyway know how to read and write, but to the Indian child from our hills, whose one idea in life is to ride, hunt and in odd moments do nothing, education represents zero in entertainment and usefulness. It is the illiterate Indian parents, who insist on their children going to school. They outfit them like white children, and make them white children's lunches and make heroic efforts to shape their day to the white man's hours. This tremendous effort endures for a good many years, but usually parents and children both weary in well doing, when the children have reached about the fifth grade. By that time the children have a vague idea of a very few things. They are then satisfied, in fact delighted, to stay home, and pick grapes or wash dishes when the whole family is out of money, and the parents, although not satisfied, decide that the educational game is not worth the candle and give up the unequal contest.

What the teachers think about their Indian pupils depends a great deal upon how much experience the teacher has had in dealing with Indians. Many of the teachers of the rural schools of the hills are young girls who are teaching their first school. Habitually they remember the Indians of that school as one of the nightmares of their lives. They could not get anything into the Indian's volatile mind, nor could they suppress their even more volatile spirits. The jolly ones would "just make jokes all the time" and the silent ones would stalk home whenever they took a notion to. The teacher found it hard to decide whether she preferred being hailed in the morning with a "Say, you look nice and fat in that dress," or "Why don't that little girl comb her hair?" or whether it was less embarrassing to have a row of her class rise and soundlessly depart in the middle of an arithmetic explanation.

Indian children have no idea of school discipline. If they feel confidential they will think aloud on any subject, if they are tired or bored, they see no reason why they should not alleviate that condition of acute distress by going somewhere else. The teachers who know them say that they learn as easily as white children do, but differently, and all teachers agree that Indians excel along certain lines. Anything that is manual, for instance, drawing or writing makes a great appeal to an Indian and they are very good at it. They have good memories and quick ability.

Spelling, multiplication and the form of the alphabet are absolutely in their grasp. They can not unravel anything in the way of real mathematical problems. They might possibly if they would put their mind on it, but they absolutely decline to think about anything of that sort. They are not interested in anything past, nor have they any curiosity for anything they have never seen, which automatically bars history, literature and science. They are wonderfully good in athletics. They will take great pride in them and work for hours over them, but in anything dramatic they register an absolute slump. That last does not seem to go with their historic character as we read of it. The Indian of colonial history has always been endowed with great eloquence and histrionic ability, but it seems as though there were some mistake there, for much has been done to encourage the Indian along these lines, both professionally and in the schools and the Indian does not respond.

school in drama, those who handed in his name did not know that in that line his was the only one. It was Lafayette Jacobs, a pupil of the Raymond high school; but when they took his record the lines in which he does best are drawing, writing and ball, particularly ball.

The Indians are so different from the white people that many believe they would do better in their own schools, with particularly trained people to teach them. It would seem as though the Indians themselves should be in favor of that course of action, but the only definite idea that many of them have about schools is distinct dislike for the California Indian schools. It is very difficult to get them to state an objection, but they seem to think that the Indian schools are not as good as the white schools and cannot fit them as well for the future. They say "only Indians go there." The California Indian who wants to learn at all wants to know the white man. "Indian school teaches to work like an Indian. To be rich you must work with the white man." Those that know the Indians well think there is a good deal back of what they say. The Indian schools do not teach them how to mix with the white man. He is just as bashful and inarticulate with the white race when he leaves the Indian school as he was when he left his own home.

The California Indians have no reservation and no possessions, so it is impossible for them to progress if they stay in their own homes. If they have anything over manual labor intelligence they are forced to earn their livings in competition with the white, so any education that does not fit them to meet the white man is a failure so far as they are concerned. They say their schools are backward and their standing the lowest of any of the Indian schools and they say the reason for it is that their appropriations have never been adequate and that no one is interested in the education of the California Indian.

The Indians live where they have been forced to live, in poverty stricken sections. The only schools in their reach are the rural grammar schools. It is an unending struggle and no encouragement from the white man for them, if they attempt anything in the way of a higher education. Their own schools have not the standing of the big state schools of California, and if the Indian really wants to advance he must go to one of these schools and get through it unassisted. For the shy folk of the woods and the mountains, that represents difficulties of which we cannot draw. They claim that the worst of it all is that once they are educated, they can definitely cease looking to the white man for any aid. We do not want them and we will not have them in the upper strata of life and because there are so few of them we can keep them out. That more than anything else has held back education among them.



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in form of absolutely in mind or for a long train of argument. Their Waterloo. They cannot unravel anything in the way of real mathematical problems. They might possibly if they would put their mind on it, but they absolutely decline to think about anything of that sort. They are not interested in anything past, nor have they any curiosity for anything they have never seen, which automatically bars history, literature and science. They are wonderfully good in athletics. They will take great pride in them and work for hours over them, but in anything dramatic they register an absolute slump. That last does not seem to go with their historic character as we read of it. The Indian of colonial history has always been endowed with great eloquence and histrionic ability, but it seems as though there were some mistake there, for much has been done to encourage the Indian along these lines, both professionally and in the schools and the Indian does not respond.

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The Indians are so different from the white people that many believe they would do better in their own schools, with particularly trained people to teach them. It would seem as though the Indians themselves should be in favor of that course of action, but the only definite idea that many of them have about schools is distinct dislike for the California Indian schools. It is very difficult to get them to state an objection, but they seem to think that the Indian schools are not as good as the white schools and cannot fit them as well for the future. They say "only Indians go there." The California Indian who wants to learn at all wants to know the white man. "Indian school teaches o work like an Indian. To be rich you must work with the white man." Those that know the Indians well think there is a good deal back of what they say. The Indian schools no not teach them how to mix with the white man. He is just as bashful and inarticulate with the white race when he leaves the Indian school as he was when he left his own home.

The California Indians have no reservation and no possessions, so it is impossible for them to progress if they stay in their own homes. If they have anything over manual labor intelligence they are forced to earn their livings in competition with the white, so any education that does not fit them to meet the white man is a failure so far as they are concerned. They say their schools are backward and their standing the lowest of any of the Indian schools and they say the reason for it is that their appropriations have never been adequate and that no one is interested in the education of the California Indian.

The Indians live where they have been forced to live, in poverty be stricken sections. The only schools in their reach are the rural grammar schools. It is an unending struggle and no encouragement from the white man for them, if they attempt anything in the way of a higher education. Their own schools have not the standing of the big state schools of California, and if the Indian really wants to advance he must go to one of these schools and get through it unassisted. For the shy folk of the woods and the mountains, that represents difficulties of which we cannot draw. They claim that the worst of it all is that once they are educated; they can definitely cease looking to the white man for any aid. We do not want them and we will not have them in the upper strata of life and because there are so few of them we can keep them out. That more than anything else has held back education among them.

Original Defective



more favorably than they did 20 years ago, but as a whole it takes a great deal of urging on all sides to persuade Indians either to go to school or to stay there.

Most children find school irksome. Indians find it the personification of everything that they like least. With rare exceptions Indian children are exceedingly timid. They are rough and have no manners which many mistake for boldness but they are very timid. Therefore leaving their secluded home in the brush to join a little circle of people differing widely from them, is not their idea of a pleasing experience. When they became used to that experience, so that it no longer fills them with dread, the routine so indispensable to school life, inspires them with a loathing that the most arrant little truants among whites could not begin to appreciate. White children up to a certain point fight education strenuously but they know that if they want to be President of the United States, or Barney Oldfield or Mary Pickford, they have to anyway know how to read and write, but to the Indian child from our hills, whose one idea in life is to ride, hunt and in odd moments do nothing, education represents zero in entertainment and usefulness. It is the illiterate Indian parents, who insist on their children going to school. They outfit them like white children, and make them white children's lunches and make heroic efforts to shape their day to the white man's hours. This tremendous effort endures for a good many years, but usually parents and children both weary in well doing, when the children have reached about the fifth grade. By that time the children have a vague idea of a very few things. They are then satisfied, in fact delighted, to stay home, and pick grapes or wash dishes when the whole family is out of money, and the parents, although not satisfied, decide that the educational game is not worth the candle and give up the unequal contest.

What the teachers think about their Indian pupils depends a great deal upon how much experience the teacher has had in dealing with Indians. Many of the teachers of the rural schools of the hills are young girls who are teaching their first school. Habitually they remember the Indians of that school as one of the nightmares of their lives. They could not get anything into the Indian's volatile mind, nor could they suppress their even more volatile spirits. The jolly ones would "just make jokes all the time" and the silent ones would stalk home whenever they took a notion to. The teacher found it hard to decide whether she preferred being hailed in the morning with a "Say, you look nice and fat in that dress," or "Why don't that little girl comb her hair?" or whether it was less embarrassing to have a row of her class rise and soundlessly depart in the middle of an arithmetic explanation.

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It is uncanny how the Indians run true to form mentally. In the past six months the universities have taken the matter up and sent questionnaires around to the Indian and to the public schools where there were Indian as well as white children, and have gotten records of hundreds of the Indian children's work. The answers sent in by teachers, who could not possibly have compared notes about Indians from all over the state, were so similar that they could almost have been copies. Even in the case of brilliant Indians, and they are not rare, they would excel along the lines in which the stupid Indians would do well, and if they did master the other lines, it would be through considerable work and not natural ability.

There was only one school that boasted of an Indian that was remarkably good in the drama. When he was mentioned as leading the

school in drama, those who handed in his name did not know that in that line his was the only one. It was Lafayette Jacobs, a pupil of the Raymond high school; but when they took his record the lines in which he does best are drawing, writing adn ball, particularly ball.

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"What are you going to do with him," some white friends were asking the father of an unusually bright Indian boy in the hills. "When he is through with high school and through with college, then what in the world can he do?" "I don't know," the old Indian said, "but my father he told me 'make him learn, if he can.' But I guess when he's learnt, he'll have to come back to the hills."



Sacramento, Cal. Bee  
AUGUST 7, 1923

## INDIAN ALLOTMENTS IN SHASTA TO BE SOLD

REDDING (Shasta Co.) August 7. The Bureau of Indian Affairs announces that sixty-six Indian allotments in Shasta County will be sold to the highest bidder in this city on October 8.

The allotments vary in size from 80 to 160 acres. They lie mostly in the eastern part of the county. Some are valuable for farming and some for the timber. Persons wanting a full description should write for particulars to W. S. Krieger, the Indian agent in Redding.

S. F. CAL. RECORDER 16  
AUGUST 16, 1923

## INDIAN COLONY IS PLANNED BY U. S.

PORTERVILLE, Aug. 15. — The government has arranged to purchase 40 acres of land in the Strathmore district, north of here, and will colonize it with some of the more industrious Indian families from the Tule River Indian Reservation near here, according to H. M. Carter, agent at the Tule reservation. The tract will be divided into acre plots, with a family of Indians on each acre, according to Carter.

PASADENA, CAL., STAR-NEWS

AUG. 17, 1923

# MRS. NORTHRUP TELLS NEEDS OF INDIANS

### Yuma and Cocapah Tribes Sadly Neglected, Says Methodist Speaker

### COMMITTEES FOR YEAR APPOINTED

### Mrs. Colgrove Presides at Important Session Held Thursday

(Contributed to The Star-News by  
Emma I. Turner.)

"I never prayed as I prayed that night that I might have a message for those poor benighted Indians," said Mrs. M. M. Northrup as she gave an account of a recent visit to the Yuma and Cocapah Indian missions, before the Woman's Home Missionary Society of the First Methodist Church, held yesterday afternoon in the new church building.

Rev. J. A. Crouch and his faithful wife, who literally "loved the Indians into the Kingdom," having been removed and the Mission closed, Mrs. Northrup longed to see it re-established and made a visit to that end without success. However, Rev. Mr. Magner and wife of the Friends Church are working among them and accompanied Mrs. Northrup, the Indians coming from all directions, many of them eight and ten miles to hear "the woman of the white hair" speak.

Mrs. Northrup held her audience spell-bound; many with tears roll-

ing down their cheeks, as she told of the unspeakable conditions of the Cocapahs, No Man's Land, Jim, the bad leader who loved music; the scarlet woman, Blind Joe, the interpreter, snarling dogs, chickens, pigs, cows and Indians with insanitary conditions unbearable but for the constant sunshine and yet hungry to hear the Word.

Mrs. W. G. Robinson sang two strangely beautiful Indian songs "Invocation to the Sun-God" (Carlos Troyer) and "By the Waters of Minnetonka" (Thurlow Lieurance), accompanied by Miss Grace Allen. Devotions were conducted by Mrs. William Martin.

Mrs. C. P. Colegrove, the president, was in the chair. Mrs. W. F. Perry, assisted by Mrs. J. W. Shuster, Mrs. M. E. Caverly, Mrs. W. A. Quackenoss, Mrs. Alice M. Keslen, Mrs. F. W. Flint and Mrs. Nevada Young acted as the reception committee and served punch after the program.

Mrs. H. Holbrook announced the names of committees for the coming year as follows:

Group chairmen: Mesdames J. D. Watkins, Frank A. Manuel, H. R. Ross, J. R. Wellborn, W. F. Perry, Margaret Fritz, S. C. Vedder, Joseph Taggart, W. J. Gilliland, E. L. Miller, Frank Graham and C. E. Billings.

### Department Secretaries

Department secretaries were named as follows:

Mite Box, Mrs. Margaret C. Fritz; Mission Supplies, Mrs. C. A. Dolman; Literature, Mrs. William Cooper; Home Missions, Mrs. J. F. Stevens; Press, Mrs. Emma I. Turner; Christian Stewardship, Mrs. A. Bramley; Temperance, Mrs. J. B. Albrook; Evangelism, Mrs. W. S. Martin; Perpetual Members, Mrs. M. M. Park; Japanese Work, Miss Ida Johnson; Young People's Work, Mrs. Frank Gahn; Children's Work, Mrs. J. Nissley; Indian Work, Mrs. S. Fox; Frances De Pauw, Mrs. G. Darling; Methodist Hospital, Clara Batterson; Deaconess, Mrs. W. A. Luce; David and Margaret Home, Mrs. Ida E. and Mrs. C. H. Kehrberger.

Ha-ha-ha-ha-ha-ha-ha  
Harold Lloyd, Raymond, n

—Advert



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Original Defective

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Ha-ha-ha-ha-ha-ha-ha  
Harold Lloyd, Raymond, n  
—Advert



Sacramento, Cal. Bee  
AUGUST 18, 1923

## HEAD OF INDIAN RESERVATION IS FLAYED

364  
Superintendent Baker Held To  
Have Exceeded Authority;  
Klamath Sheriff Also Is  
Scored

KLAMATH FALLS (Ore.), August 18.—Holding that "it is not within the power of an executive officer more than any other citizen to say 'Put this man in jail and keep him there,'" Circuit Judge Leavitt has ordered Louis Knight, Klamath reservation Indian, released from the county jail on a writ of habeas corpus.

It appears from evidence presented at the hearing of the writ that Knight's arrest and imprisonment were ordered by Fred A. Baker, Klamath reservation superintendent. At the time Knight was arrested and brought to the county jail here, it was directed by Baker that he be held pending trial before the United States Court of Indian Offenses at the reservation.

### Baker Exceeded Authority.

In ordering Knight's release, Judge Leavitt said that Baker's duties as Indian reservation superintendent were purely executive and not judicial, and he therefore has no right to order anyone confined in prison. Such right is confined to the judiciary by the constitution. Further illegality in Knight's detention was found in the fact that he was charged with no crime and that he was refused bail.

Judge Leavitt also scored the sheriff of Klamath County, declaring that if he "follows out such a line of conduct, the salary of his office for the next ten years would not be sufficient to pay the damage awards that would soon accumulate against him."

### Release Order Came Too Late.

After Knight had been held in jail for three weeks and the day the writ of habeas corpus was asked

S. F. CAL. DAILY NEWS—505  
AUGUST 21, 1923

STORIES OF G. A. R. VETS

## 364 (2) CURVING BULLETS DEFEAT INDIANS

BY STANLEY NORTON

Bullets which could shoot around a mountain and kill an Indian—

That's what the California volunteers carried into the civil war, when they were dispatched to Arizona to put down the Apaches who had taken the difficulties of '65 as an opportunity for an uprising.

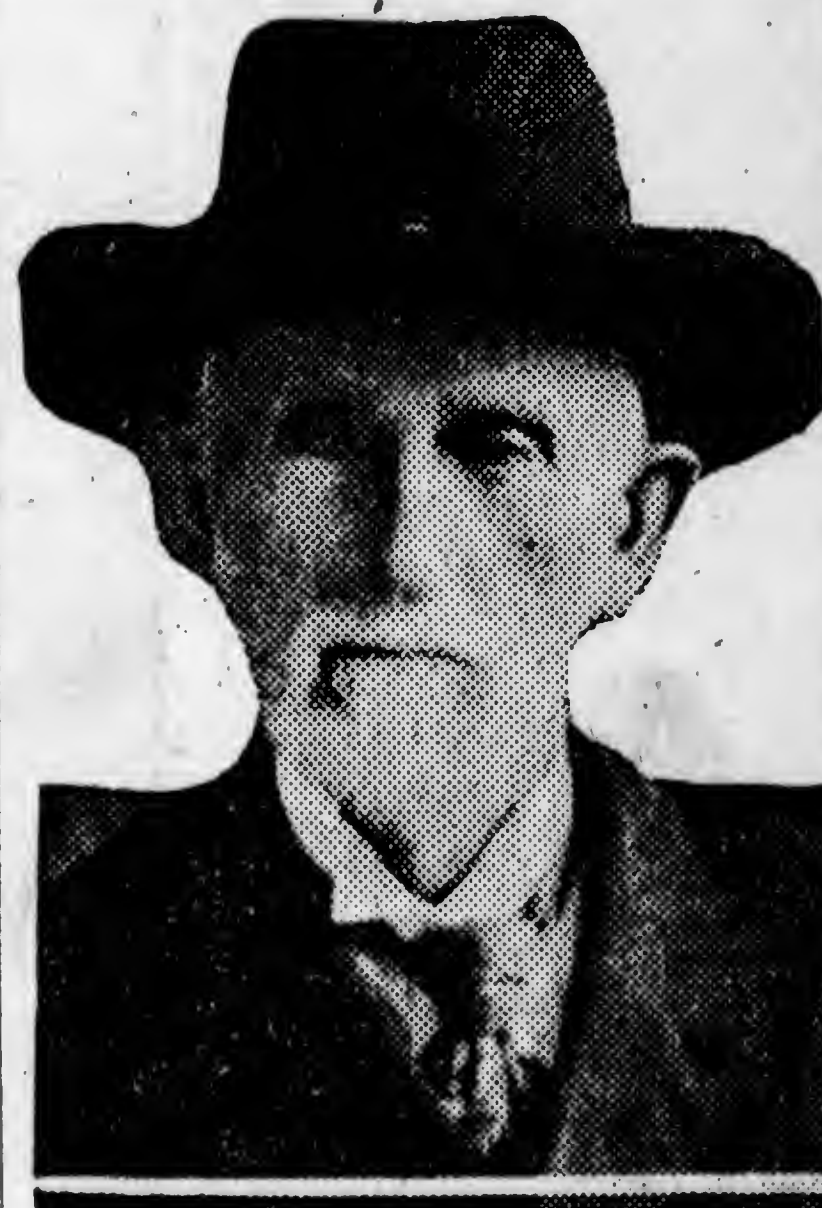
Rich'd A. Sarle, 75, 3829 Clay-st, retired patternmaker, Indian fighter and member of Thomas Post, G. A. R., tells all about it. He was in one of the eight companies of cavalry and infantry volunteering in California for service against the Confederacy in 1861.

The Apache Indians had gotten out of all control of the regulars. But when the Californians got into the field it was different, Sarle boasts.

"The Indians said we were able to put a curve behind our shots and they quickly dispersed," he explains.

Sarle had been engaged in mining on the Feather river when he volunteered.

He was in the last of the great clashes between powder and shot and the primitive bow and arrows of the Apaches.



Richard Sarle

"The Apaches were good shots at close range with those things," he smiles. "But we Californians, knowing the Indian traits pretty well, were able to keep out of their ambushes."

Sacramento, Cal. Bee  
AUGUST 25, 1923

## FT. BIDWELL INDIAN SCHOOL NOT TO BE IMPROVED

Only Funds For Maintenance  
Provided; May Get More  
In 1925

364  
By LEE A. McCLATCHY.

WASHINGTON, August 25.—(Bee Bureau.)—No request for funds with which to provide additional facilities at the Indian school at Fort Bidwell, Modoc County, is to be made in the budget for the next fiscal year. While it is said that some of the buildings at that institution are antiquated and should be replaced with modern structures, the administration's policy of strict economy during the next fiscal year will necessitate Fort Bidwell getting along with what it has.

The only funds the next congress will be asked to provide, it is said, will be those for maintenance and some minor improvements. There is no provision made for replacing the school destroyed by fire at Greenville, Plumas County, this institution having been abandoned. Commissioner Burke says there is no need for more than one such school in Superior California, and it is understood the one at Fort Bidwell later will be enlarged, possibly in 1925.



Gunnison, Utah  
Valley News

AUG 30 1923

### WHO SAID "POOR" INDIAN?

364  
The American Indian, who only a few years ago seemed doomed to extinction, not only has refused to become extinct but actually under the favorable conditions provided by the United States government, has been able to make increases in his numbers. There are about 341,000 of them in this country at the present, which represents an increase of approximately 13,000 in ten years. And their death rate has been growing smaller year by year. The Indian is no longer poor unless he cares to be. Government statistics show a number of them to be immensely rich, due to the fact that the lands with which they were endowed by the government have yielded oil in tremendous quantities. But even without oil the Indian has been able to accumulate and add to property year by year. Today they own \$35,000,000 worth of live stock, including more than one million sheep, 250,000 head of cattle and about the same number of horses and mules. So, thinking it over, isn't it about time we ceased referring to him as the "poor Indian?"



Sacramento, Cal. Bee  
SEPTEMBER 6, 1923

## EFFECTS OF SCHOOLING ON INDIANS TO BE SURVEYED

Bureau Of Indian Affairs To  
Trace Success After Leav-  
ing Schools

By LEO A. McCLATCHY.

WASHINGTON, September 6.—  
(Bee Bureau)—A survey to learn  
what happens to Indian youths after  
attending and graduating from gov-  
ernment schools is being made by  
the bureau of Indian affairs. The  
question in which the bureau is par-  
ticularly interested is: "Do they  
return to their reservations and go  
back into a semi-civilized state?"

Figures so far obtained, it was  
announced at the bureau, show that  
91 per cent of these former students  
become self-supporting. Only 650  
records have been examined to date.  
Of this number, fifty-nine Indians  
returned to their homes, married,  
are supporting their families, and  
have accumulated savings. Only  
forty-five are shiftless and depend-  
ent upon relatives for support, the  
remaining 546 making a living for  
themselves.

The bureau plans to examine the  
records of as many as possible of  
the Indians now living on reserva-  
tions who have completed the eighth  
grade of school.



## SCHOOL FOR AMERICANS

### What Institution at Riverside is Doing to Set Feet of Indian Youth on White Man's Road

364  
Eight hundred American Indians are assembled near Riverside. On Magnolia avenue, halfway to Corona, the young braves and maidens have gathered from thirty-five tribes of all of the Western States. In this gathering there is no note of war or massacre. Descendants of former chiefs and tribesmen have cast aside the tomahawk and scalping knife for the mechanic's hammer and the plow, while the maidens have left behind their dye pots and wampum beads, bringing instead lip sticks and powder puffs. It is a gathering of the modern Indian—the opening of the school year at Sherman Institute.

Last Tuesday was opening day, but all during the week students arrived at the school. Many came from distant places, from far back on the plains and high in the mountains, while others returned from vacations spent in communities near Riverside or with their people on the reservation. It is a happy, good-looking, healthy group of boys and girls, young men and women, who have seen the advantages of accepting the white

man's ways and who enter into their daily tasks with marked enthusiasm.

The enrollment this year will reach the capacity of the school and all of the resources of the big institution will be strained to give the eager students an opportunity to advance as far as possible along the way of education and industrial training. The school is a busy place and while text books are given prominence in the young tribesmen's daily duties, the practical side is by no means overlooked. Mixed with algebra, geometry, botany and physics is a liberal sprinkling of agriculture, the trades, nursing, dressmaking and domestic science. It is the wish of the government to send these young men and women away from the school fully equipped to meet the world and not only to provide a living for themselves but to furnish an inspiration to other members of their tribes to gain an education and enter into competition in all lines with their white brothers.

#### GOVERNMENT SCHOOL

Sherman Institute is under the direct control of the United States Bureau of Indian Affairs and was established in its present location in 1902. Prior to that year the school was located at Perris in Riverside county and was known as the Perris School. During the time that James Schoolcraft Sherman, who was later Vice-President of the United States, was in Congress he secured an appropriation of \$75,000 to start the present school. The first money was voted in 1900, forty acres of land was purchased and building was almost immediately commenced. Nine buildings made up the original plant. Since that time the institution has been enlarged so that there are now more than fifty buildings on the main tract and a farm of a 100 acres with all necessary structures three miles from the school. In addition to this the school controls many small tracts of ten and twenty acres near the main buildings, which are used by the agriculture department in teaching modern farming, dairying and tree culture at the same time providing much food for the students and teaching staff.

Frank M. Conser, who has spent practically all of his life in the Indian service, is superintendent. He has a staff of sixty-seven teachers and other employees who have charge of the wide range of activities of the school. The academic department is under the direction of Burton L. Smith, who has a corps of fifteen teachers, who devote all of their time to class-room work.

Placed in a typical California setting, with wide and beautiful lawns, winding roads and walks, spreading palms and gorgeous flower beds, the school gives forth a three-fold effect of a Spanish village, a military post and a university. All of the buildings are of Spanish architecture, the arrangements of the dormitories suggests the soldiers' barracks, which, combined with an educational atmosphere, brings to the fore thoughts of college life.

#### NO TIME LOST

On the opening day last Tuesday no time was lost in the routine of organization. These Indian boys and girls seem to realize more fully the purpose for which they came to school than do many white students in various places of learning. The daily program was at once put into operation and the first classes of the morning were attended by practically every student assigned to them. Two assemblies were held on the opening day. At the first the morning group were assigned their tasks and in the afternoon all who had not been placed in the morning were sent to their proper classrooms.

All work at the school is accomplished by two "divisions," which allows for carrying into effect the system of half a day in school and half a day at a useful trade. In this manner the students mix theory with practice and often learn much more in two or three years than is possible under another system in a period several times as long. Students who attend school Monday morning engage in work Tuesday morning and come to school again Tuesday afternoon. So that one day the morn-

ing is spent in the classroom and the next devoted to practical training.

Students are admitted to the school upon the recommendation of two responsible citizens and the signed permission of the parent. There is no inclination to force the pupils into the institution and they can leave any time they desire, providing those under age comply with the school laws and attend some kind of an educational institution after going home. When a boy or girl has been accepted by the school his transportation is paid, and from the time he enters the institution all expenses, including clothing, are assumed by the government. During working and school hours many of the students wear clothing they have earned themselves or had sent from home. There is no regulation uniform ruling enforced except on Sundays and other "dress-up" occasions when all, both boys and girls, appear in neat and attractive clothing designed by the school authorities. The boys wear military uniforms of blue and the girls white middies and skirts. On inspection and parade both boys and girls appear, and a rivalry exists as to which "army" presents the best military appearance.

#### IN PERFECT FREEDOM

Out of class and work hours a perfect freedom exists among the students and it is seldom that any of the young Indians take advantage of the confidence placed in them. They are a self-governing as well as a nearly self-supporting group. It is claimed that this feeling of independence is one of the big things taught at the school and one reason why Indian school graduates enter more rapidly into life's activities than do students from other schools.

The last annual report prepared by the school authorities for the Commissioner of Indian Affairs shows that the Navajo tribe has the largest representation at the school. They are followed by boys and girls from the Mission, Hopi, Papago, Digger, Piute, Mojave, Pomo and many other tribes. Every year students come to the school who have never lived in a house in their lives and who have never even thought of bath tubs, table manners and kitchen ranges. Education of many who come to Sherman begins with the most primary instruction and leads through the entire routine, including two years of high school work. The student body includes children from 8 years to husky lads of 20, and the same is practically true of all the classes. The advancement of a pupil cannot be gauged by his age, because of the lack of early training in many cases. A boy or girl who is 16 years of age and a new arrival at the school may be placed in schoolroom classes with tots of 8 and 9. The pure democracy of the institution overlooks this detail, however, and there is nowhere a line of distinction drawn because of backwardness due to early home life.

The teachers, too, must meet many conditions not known to the ordinary school and are not successful unless they learn many of the Indian ways and customs and appeal to the youths in a manner which they understand and which would have little appeal to a boy or girl of white parentage. The question of names is another thing full of troubles. When Miss Stevens, teaching the sixth grade, met her class for the first time Tuesday she was introduced to Nora Dugalclash, Barbara Komyyownenu, Trin Lehi Vezzie, Grace Nesatoyonewa, Zulma Shengoctewa Norma Zelchnahda, and others. Present also was Adolph James, George Rearn and Charley McCabe, showing the strange mixture of tribal names with those showing the influences of Spanish and English association.

#### AGE RANGE WIDE

Students come to Sherman at any age and may remain until they are 21 years of age. They attend school until they have finished the second grade of high school and then, if they desire to continue their studies, are taken by automobile to the school at Riverside, where they complete their high school course.

Added to the school work every student is taught a useful trade, the kind of work being chosen by the student. To the boys is offered an opportunity of being farmers, boiler makers, engineers, tailors, shoe and harness makers, printers, mechanical engineers, carpenters, brick masons, plasterers and several other trades. The girls have courses in nursing and various lines of domestic science. Supplementing their school training the students go out to work during the summer vacation period, if they so placed to their credit at the school bank, providing them with a fund to start life when they leave the institution.

School life at the institute is filled with the many diversions allowed scholars in the public school and the community life makes possible many advantages the boys and girls outside are denied. Students have a first-class band and orchestra, well organized and trained athletic teams of both sexes, literary societies, church and Sunday-school organizations, and many clubs and societies growing



boys and girls, young men and women, who have seen the advantages of accepting the white

place and white text books given prominence in the young tribesmen's daily duties, the practical side is by no means overlooked. Mixed with algebra, geometry, botany and physics is a liberal sprinkling of agriculture, the trades, nursing, dressmaking and domestic science. It is the wish of the government to send these young men and women away from the school fully equipped to meet the world and not only to provide a living for themselves but to furnish an inspiration to other members of their tribes to gain an education and enter into competition in all lines with their white brothers.

#### GOVERNMENT SCHOOL

Sherman Institute is under the direct control of the United States Bureau of Indian Affairs and was established in its present location in 1902. Prior to that year the school was located at Perris in Riverside county and was known as the Perris School. During the time that James Schoolcraft Sherman, who was later Vice-President of the United States, was in Congress he secured an appropriation of \$75,000 to start the present school. The first money was voted in 1900, forty acres of land was purchased and building was almost immediately commenced. Nine buildings made up the original plant. Since that time the institution has been enlarged so that there are now more than fifty buildings on the main tract and a farm of a 100 acres with all necessary structures three miles from the school. In addition to this the school controls many small tracts of ten and twenty acres near the main buildings, which are used by the agriculture department in teaching modern farming, dairying and tree culture at the same time providing much food for the students and teaching staff.

Frank M. Conser, who has spent practically all of his life in the Indian service, is superintendent. He has a staff of sixty-seven teachers and other employees who have charge of the wide range of activities of the school. The academic department is under the direction of Burton L. Smith, who has a corps of fifteen teachers, who devote all of their time to class-room work.

Placed in a typical California setting, with wide and beautiful lawns, winding roads and walks, spreading palms and gorgeous flower beds, the school gives forth a three-fold effect of a Spanish village, a military post and a university. All of the buildings are of Spanish architecture, the arrangements of the dormitories suggests the soldiers' barracks, which, combined with an educational atmosphere, brings to the fore thoughts of college life.

#### NO TIME LOST

On the opening day last Tuesday no time was lost in the routine of organization. These Indian boys and girls seem to realize more fully the purpose for which they came to school than do many white students in various places of learning. The daily program was at once put into operation and the first classes of the morning were attended by practically every student assigned to them. Two assemblies were held on the opening day. At the first the morning group were assigned their tasks and in the afternoon all who had not been placed in the morning were sent to their proper classrooms.

All work at the school is accomplished by two "divisions," which allows for carrying into effect the system of half a day in school and half a day at a useful trade. In this manner the students mix theory with practice and often learn much more in two or three years than is possible under another system in a period several times as long. Students who attend school Monday morning engage in work Tuesday morning and come to school again Tuesday afternoon. So that one day the morn-

which "army" presents the best military appearance.

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The average day's work comprises a series of events from 5:30 in the morning until 9:30 at night. The saying that the "devil finds work for idle hands to do" is accepted as a literal truth at Sherman, so that each day is so filled with its own cares and duties that little time is left for anything but the established routine. With it all there is a spirit of willingness and sincerity seldom noted among a group of young people. The most pleasant relations between student and teachers are maintained, so that for years after a boy or girl leaves the school he retains his interest in the institution and makes reports at stated times, so that the management may have an idea just what the school has accomplished. The good they have done is reflected in every Western State where there is an Indian community.



### EDUCATION OF INDIANS.

Poor Lo did not take kindly to the plan of the government to educate the Indian children when it was first proposed. Nowadays the Indian parents realize the benefits of education and punitive methods to obtain their consent are no longer necessary. Ten years ago it was necessary in many cases for the Indian agents and superintendents to use every sort of moral suasion and in some instances troops of cavalry were sent to reservations to compel Indian parents to make their children attend the schools provided for them. In other instances buildings under the course of construction by the government for school purposes on reservations were dismantled by the Indians before completion and the lumber concealed in remote places. So enlightened to the advantages of education have the older as well as the modern Indians become now that they assist in the building of new schools and apply to have their children enrolled voluntarily on practically all the reservations scattered through the western states. Responsibility for this change in the attitude of the Indians toward education is due to a systematic campaign conducted by the missionaries, superintendents, agents and other Indian employees.

The present-day problem of the bureau of Indian affairs of the department of the interior is to provide sufficient facilities to accommodate the increasing number of applicants at government schools. The capacity of these schools has therefore been enlarged for the new pupils. The Haskell institute at Lawrence, Kansas, will accommodate 800 instead of 750 this year; the capacity of Sherman school at Riverside, California, has been raised from 750 to 800; the Phoenix Indian school at Phoenix, Arizona, will enroll 800 instead of 750; and the Santa Fe school at Santa Fe, New Mexico, will have a capacity of 450 instead of 400. Salem school, at Salem, Oregon, will accommodate 750 instead of 600 students.

It is highly probable that the next generation of Indians will be unanimously in favor of the education of their offspring and that the latter will cast aside their aboriginal habits and ideas and adopt civilized methods of doing things. The Indian is no longer a menace to the welfare of the United States, thanks to the government schools.

## Indian Troubles

The action of the trustees of the Big Pine Grammar School last week in refusing to admit Indian children into the public schools there, when the Government has an Indian school in that district, meets with nearly unanimous approval throughout Owens Valley. The trouble is that the Indians are being mislead by their representatives like Mr. Collett, and the sooner they find it out the better they will be off. The Indians in Owens Valley are well treated, but if they persist in such actions as characterized them at Big Pine they will soon lose their standing throughout this Valley.

The Indian Board of Cooperation, if they really want to help the Indians, can do no greater service to them than to get rid of Mr. Collett.

## INDIANS TO BE PREVENTED FROM DAMMING TRINITY

HUMBOLDT FISH AND GAME COMMISSION TOLD CUSTOM OF AGES WILL BE BROKEN.

At last night's meeting of the Humboldt Fish and Game Association action was taken towards taking a count of the number of fishermen who visit the famous fishing pools on lower Eel River, for use at the coming hearing of the Eel River water diversion.

The sum of \$18.00 was raised among the members present at the meeting, to be added to the Mrs. J. L. Brown, Times subscription fund.

The association will advertise throughout the county papers the reward of \$250 offered at its last meeting, for the arrest and conviction of any one caught hunting deer with a spot light.

Word was received from the Indian field service of the department of agriculture at Washington and from J. B. Mortsolf superintendent of the Hoopa reservation, assuring the Humboldt Fish and Game association measures would be taken this year to prevent the Indians on the reservation from completely damming the Trinity River with a fish dam. This will eliminate a practice carried on by the Hoopa Indians for ages past.

## INDIANS HOLD FIRST CONVENTION

Indian auxiliary delegates representing District No. 1, comprising the counties of Humboldt, Del Norte and the Siskiyou Bar and Forks of the Salmon of Siskiyou county, concluded a three-day conclave in Eureka Tuesday, where they had assembled to discuss problems pertaining to the Indians in this section. Although this is the first convention of this nature to be held they are to be held annually in the future.

Permanent officers of the organization who were elected at the final session were: President, Benjamin Wilder of Orleans; vice president, F. N. Parker of Garberville; secretary, Helen Norris of Requa, and treasurer, Ben Scott of Blue Lake.

The next school district meeting will be held some time during the month of September, 1924, in Eureka. It is expected that the next session will bring hundreds of the Indian representatives to the city. The inaugural session this year was attended by thirty-five delegates. At the session next year instead of being represented by delegates it is the plan to have all members of the district attend the conference.

At the time of the next convention a large Indian fair including native Indian dances in rare ceremonial costumes, the Indian stick games and other interesting events of the Indian life will be presented. Proceeds of the fair will be used for the benefit of the aged blind and orphan Indian children.

Among the speakers who addressed the gathering was Attorney S. E. Metzler of Eureka, who spoke on "The Past, Present and Future of the Indian Race." Frederick G. Collett, Executive Representative of the Indians from San Francisco, who has been in attendance throughout the convention presented an address during the afternoon, during which he discussed various problems confronting California Indians of today.

A motion was carried during the convention to make a count of the Indians in District No. 1, it being held by those in attendance that no official count had been made recently. Three committeemen to be appointed by F. G. Collett will tour the entire district in making the count. When completed the roll will be submitted to Congress for its official adoption.



# U. S. Indian Policy Declared Complete Bungle

## Noted Author Scores Political Expediency

By HARVEY HANCOCK.

"In the past 100 years there has never been a treaty entered into between the United States government and the Indians of the country that has been kept. In my opinion there has never been a definite policy outlined by our government to give the 'red man' just treatment."

That was the indictment Dr. George Wharton James, member of the committee of 100 selected by Secretary of the Interior Work to investigate Indian affairs, vice president and special representative of the Indian board of corporations and author, placed against the department of the interior for its alleged bungling policy in handling Indian affairs, in an interview here today. Dr. James is the author of many books on Indian life, and during his stay here is residing with Hugh E. Smith at 549 South Thirteenth East street.

Because of his life's experience with the Indians, Dr. James was selected on the committee to investigate Indian affairs for the government. During his sojourns into the land of the "red man" for the past forty-two years, he has been made a member of forty-three different tribes and is one of the four men who have ever been allowed an audience in the secret religious meetings of the Indians.

### POLITICAL EXPEDIENCY.

In his discussion of Indian affairs Dr. James condemns the department of the interior and its past policy of opportunism. "Whatever has satisfied political expediency in Indian affairs has been adopted, sometimes without investigation or understanding," he said.

"The Indians have not been treated justly," he continued. "Even in our histories it is impudent to call Custer's last fight a massacre. The Indians were fighting for their homes, their property and their children. What did the 'white man' do when Germany threatened the

country and homes of the other nations?"

"Let charity begin at home," he declared. "We are sending relief to Russians and to Europeans, but we are hardly giving any notice to the condition of the Indians in our own country. Yet in the past hundred years they have suffered materially, physically and spiritually. In a sense they have been the football of political parties."

Dr. James rails the administration of Indian affairs under the leadership of Charles H. Burke, commissioner of Indian affairs under the department of interior.

### SCORES COMMISSIONER.

"He does not understand the Indian. He was placed in office for political reasons and not because he was an authority on Indian affairs. That is the most damnable policy that ever existed. The Indian policy must be taken out of politics. The man selected for the position of commissioner of Indian affairs should know the Indians and the men holding office in Washington should be able to identify an Indian from a Hottentot, which, I fear, several do not know now."

"Two glaring examples of mismanagement of the Indians occurred recently," Dr. James said, "and one, the Old Posey trouble, is very near to Utahns. The other practically caused the resignation of Secretary of Interior Fall and was over the squatters fight in New Mexico."

As Dr. James explains, there are thirty tribes of Pueblo Indians in New Mexico which owe their rights to Almighty God, and those rights for land were recognized by the Spaniards, Mexicans and United States in turn, but there have been many breaches of faith by the white people. It has been proved, he says, that attorneys for Secretary Fall and attorneys for the squatters who took Indian land

had prepared a bill and had it introduced by Senator Bursam of New Mexico which made it easy for the squatters to settle on Indian land.

Dr. James is in Utah to assist an interested group of citizens organize to help the Indians. It is headed by Mrs. N. A. Dunyon. Dr. James will speak at the Exchange club tomorrow and at a special meeting Sunday evening at the Congregational church on Fourth East and First South streets.

REDALEDSDURG. CAL. TRIBUNE  
SEPTEMBER 13, 1923

### INDIAN FISH DAM WILL BE BARRED IN KLAMATH

EUREKA, Sept. 13.—Word has been received from the Indian field service of the Department of Agriculture at Washington, and from J. B. Mort-solf, superintendent of the Hoopa reservation, assuring the Humboldt Fish and Game Association that measures would be taken this year to prevent the Indians on the reservation from completely damming the Trinity river with a fish dam. This will eliminate a practice carried on by the Hoopa Indians for ages past.

SALT LAKE, UTAH, TRIBUNE  
SEPTEMBER 14, 1923

# PLEA IS MADE FOR RED MAN

Dr. G. W. James Says  
Poor Lo Is Not Under-  
stood at Washington.

"Not a treaty entered into between the United States government and the Indians during the past 100 years has been kept," Dr. George Wharton James of Pasadena, Calif., member of the committee of 100 selected by Secretary of the Interior Work, said yesterday. "Let charity begin at home. We are sending relief to Russians and Europeans, yet the Indians have been suffering here materially, physically and spiritually."

Dr. James is a guest at the home of Hugh E. Smith, 549 Thirteenth East street, while in Salt Lake. The noted visitor will speak at the Exchange club at noon today, at the Hotel Utah and at the First Congregational church, Fourth East and First South streets, Sunday evening.

"It is impudent for our histories to call the last fight of Custer a massacre," Dr. James continued. "The Indians at that time were fighting for their homes, their property and their children. What did the 'white man' do when Germany threatened the country and homes of other nations? Charles H. Burke, commissioner of Indian affairs, does not understand the Indian. He was placed in office for political reasons and not because he was an authority on Indian affairs. That is the most damnable policy that ever existed. The Indian must be taken out of politics. Men selected for the position of Indian commissioner should know the Indians and the men holding office in Washington, D. C., should be able to identify an Indian from a Hottentot, which, I fear, several are not capable of doing."



SALT LAKE UTAH TELEGRAM  
SEPTEMBER 14, 1923

## Fair Treatment Asked for Indian

Presenting his plan for the eradication of politics in the handling of Indian affairs in the United States, Dr. George Wharton James, noted author and an authority on Indian questions, told members of the Exchange club today that the Indians of the country had not been accorded just treatment in the past because men in office at Washington did not understand the Indian situation.

"It has been easy for squatters to locate on the lands of the Indians with the easy attitude that has been taken by the commissioner of Indian affairs in the past," Dr. James said. "The Indians need to have fairer treatment and the only way they will get it is to have someone in the office at Washington who understands the situation and not someone placed in by political patronage."

RENO, NEV. JOURNAL  
SEPTEMBER 16, 1923

## SENATOR PITTMAN HAS VISION OF POPULOUS PYRAMID LAKE; PLANS BILL IN UPPER HOUSE

Nevada Solon Would Open Land and Give Market  
to Indians; Tells of Plans for Summer  
Homes and Resorts at Beauty Spot

A Pyramid lake lined with at least three hotels that would offer befitting points of vantage from which to gaze out upon its startling, rare beauties; hundreds of cottages for halcyon summering by work and worry-weary citizens of Reno and neighboring cities.

How is that for a plan? Well, no less a body than the United States senate is going to hear all about it at the very next term, as Senator Key Pittman, just back from several gloriously carefree days at the lake, will present a bill in an effort to make it all possible through opening the

land that now is an Indian reservation.

Senator Pittman so announced on his return.

### Aid to Indians

The Indians? Well, and well again! That's the best part of the plan. If congress favors the bill, which is necessary on account of the Indian reservation features before palefaces may enter upon the lake, the senator believes it will be a godsend to the Indians.

Why? The Indians will have a convenient place to sell, and the exclusive right to sell, fish taken from Pyramid lake. In other words, their market will be moved about 40 miles closer. Again, the hotels and the cottages would offer tempting markets for sale by the Indians of garden truck and other products. Indians could find employment as guides.

"Thousands of tourists pass to the north and south of the lake without even knowing it is there," said Senator Pittman. "It would attract them from all the way to Twin Falls, if they knew where it was. There should be at least three big tourist hotels on the lake, as well as small pleasure boats to take them all the way around it."

Once the fishing resources of the lake are known sportsmen will be attracted from thousands of miles, as distance is nothing to the real sportsman of this kind, he said.

The form of the bill is to be determined after conferring with officials of the Indian department.

Senator Pittman said that in order to get such a bill through congress it will be necessary to have the full cooperation and support of the citizens of the whole state of Nevada.

In endeavoring to picture his impressions of the lake—which he has just seen for the first time—he said the coloring of the mountains which cup it are astounding, changing like the kaleidoscope before the eyes, while the geological formations are "things of extreme interest."

SPARKS, NEV. TRIBUNE 245  
SEPTEMBER 17, 1923

## SEES PYRAMID AS A SUMMER RESORT

Senator Pittman Says Bill  
Should Pass Permitting  
Such a Plan.

INDIANS WOULD  
BE BENEFITTED

Many Tourists and Local People  
Would Enjoy the Vacation  
Resorts.

According to the ideas of Senator Key Pittman, there is no reason why Pyramid Lake should not be a summer resort of the finest kind. He spent a few days at the lake last week and has returned with this idea firmly embedded in his mind. He visions the day when at least three resort hotels and several cottages will dot the shores of the lake and give an opportunity for the tourist to become acquainted with this magnificent body of water, as well as give the people of this section of the State a resort grounds close at home.

Congress must take some action on the idea of the Senator's as the lake is within the Pyramid reservation and it will be necessary to have the land thrown open for entry before any white man can acquire title to the property.

The Senator believes that it would be a splendid thing for the reservation Indians as it would give them ready and accessible markets for their fish and garden truck, would provide them steady employment as guides.

Tourists would be attracted to the spot as soon as they heard of the wonderful fishing that abounds, and were made aware of the remarkable scenery that is to be viewed. Only a short distance from this city, with roads that can be improved to a wonderful extent it would make an attractive resort.

The Senator will take up the matter with the Indian Department and then measure necessary to the



FRENO CAL. REP.-197  
SEPTEMBER 20, 1923

## War Insurance Aids Indian Tots

### Jim's Relatives Jump From Rags To Riches

BAKERSFIELD (Kern Co.), Sept. 20.—Mary Scott, 14 year old Weldon girl, and her younger brothers, Willie, aged 13, and Jerry, aged 11, are probably the wealthiest Indian children in Kern County. These three tots were left orphans several years ago through the death of their white father and half-Indian mother, and so became dependent solely upon kind friends in the mountain region where they made their home.

Meanwhile, Jim Skinner, half-brother of Mary, Jerry and Willie, had enlisted in the United States Army and had died of influenza at Camp Lewis. He had taken \$10,000 of war risk insurance, naming his own full sister as beneficiary. But the sister had died, leaving as next kin her husband and a small baby.

Surely, thought friends of the orphan children, Brother Jim's insurance should be diverted to the care of the little Scotts, but when they consulted lawyers they were told that the money would go to

Jim's sister's husband instead. However, a little research on the part of welfare workers in Bakersfield brought to light the fact that the next of kin of the dead soldier had very valid claims, indeed, on the \$10,000, and so, by sending affidavits as to the relationship to Washington, the money was secured for the Scott children.

To be sure the fund, paid in monthly installments of \$57.50, does not amount to a great deal, but it is sufficient to feed and clothe the children and send them to school by dint of careful managing. Mrs. Jennie E. Sornberger, county welfare commissioner, is executrix of the estate and guardian of the children. At the rate of payment it is estimated that the \$10,000 will carry them on for nearly a dozen years longer, or until they are all of age and able to care for themselves.

Mary entered high school as a freshman this year, and is chumming with Elydia Vasquez, the first Tejon Indian girl to come to Kern County High School.

WASHINGTON POST: F  
Dec. 14, 1923

## President Honors Girl After Plea for Indians

An appeal for government help through more schools in leading the Indians of America "back to their rightful heritage of nobility and greatness," was presented to President Coolidge with such force and clarity yesterday by Miss Ruth Muskrat, a Cherokee Indian girl, now a student at Mount Holyoke college, that the chief executive invited her to take lunch with him and Mrs. Coolidge.

The Indian girl made her appeal in the course of presentation to the President of the members of the Department of the Interior's advisory committee on Indian affairs.

## HIGH-CLASS TEACHERS ARE URGED FOR INDIANS

Wash. Post—Dec. 14, 1923.

Should Have as Good Training  
as White, Committee  
of One Hundred Says.

## DANCING RULES APPROVED

A comprehensive program of action for dealing with problems affecting the Indian wards of the government was included in the resolutions committee's report adopted yesterday by the advisory committee of 100 on Indian affairs, the semiofficial body named by the Secretary of the Interior. The resolutions touched on health, education, land leases, and Indian dances.

The committee urged the granting by Congress of appropriations "for education sufficient to secure, through largely increased salaries, teachers of highest ability and training, competent to achieve the mighty task committed to their care." Establishment of public school systems on reservations equal to those of the white schools and encouragement of religion among the tribes also was recommended.

The committee commended the general purpose and spirit of various orders of the Indian commissioner on dances. The orders were interpreted by members of the committee as discouraging only those undesirable dances which might be considered injurious to morals or otherwise, such as the "giveaway" dance, which often leads to the giving away of the individual's most valuable possession.

A resolution was introduced and referred to a committee requesting the bureau of Indian affairs to "avoid discouraging or suppressing Indian ceremonies and dances, except such ceremonies that may be proved clearly immoral or contrary to statute after a thorough, fair and competent investigation." The resolution described various orders of the bureau on the subject as ambiguous.

Maj. Gen. Hugh L. Scott, retired, one of the two committee chairmen, in a paper which was referred to Secretary Work, favored a reorganization of the Indian bureau "by friends from within just as the American army was reorganized after the Spanist war" in order to give the Indian commissioner a freer hand in administration matters.

STOCKTON, CAL. INDEPENDENT  
DECEMBER 26, 1923

## 364 JUSTICE TO INDIANS

The average citizen probably thinks of the American Indian either as the treacherous Red-skin of pioneer days or as a remote and mystic Hiawatha communing with such bits of nature as are available to him. That too few white citizens of this country think of the Indian as a present, living race, facing a good many modern problems, is attested in the neglect these native Americans have suffered in recent years.

Agitation in behalf of the Indian has begun, however, and should continue until it is certain that he is receiving just and generous treatment from his white brothers. If it is true that his health has been neglected, that his educational facilities are inadequate, that he is being unjustly deprived of his lands and of his proper

means of subsistence, then all these things should be righted as swiftly as possible.

A committee appointed last April by Secretary of the Interior Work has now completed its investigation and report. It urges that the American Indians throughout the United States be given opportunity to develop like the rest of our people. A member of the committee says:

"The problem before us is to make as rapidly as possible the average American Indian citizen educationally as well equipped and as self-reliant and self-sufficient as the average citizen of any other racial descent.

"The taking from the Indian by conquest and fraud land and finally liberty is the great wrong we must right. It would be a policy of selfish enlightenment to salvage this quarter of a million of human near-wreckage and thus enrich our citizenship."

Taking politics out of Indian affairs, enabling the Indians to maintain their unique customs while fitting them to make their own way successfully in our present civilization, recognizing the valuable contribution they have made and can make to our national life, and treating them as able and intelligent beings are some of the remedies to be applied to the present situation.



California miscellaneous clippings (Politics, etc.) Folder 2

1924 - 1932, n.d.



# INDIAN ROAD CAVES IN BEFORE IT'S BUILT; WHITE MAN'S LAW TOO MUCH FOR IT; UNCLE SAM PASSES BUCK

**SUPERVISORS CAN'T GIVE AID—WHO CAN?—FAIR FIELD WITH- IN LONG GUNSHOT OF COLUSA FOF FOREIGN MISSION EN- DEAVOR—A LOUD, WAIL OF APPEAL.**

Sixty Indians of all sizes and shapes are clamoring up at Cachil Dehe for help. They want a road. They thought a while back they had one coming, but the white man's cold, unfeeling law intervened. Mrs. Laughlin, Indian-school teacher, went before the board of supervisors some time ago, as Herald readers will recall, and the county fathers heard with interest the plight of the red brethren, and promised to do all they could. They then asked District Attorney Albery to look into the books and see what they could do. He found they can do nothing. They can't contribute money for a road that is not a county road. They can make a county road only to serve the citizens of California. And the Indians are not citizens. There you are.

So, also, there are the Indians, sixty or more of them, back in a bend of the river, marooned in the mud, sunken in the slush, with no road to get out to buy food, no way to get in if they did get out. Here is work for the uplifters. These Indians are positively in need of a road and near-

pools of oil, and became intensely rich, thus sharpening the white man's wits not a little in forcing him to devise new schemes to rob them, was not the government's fault. It was merely another case of a government not getting the results it expected.

But to get back to Cachil Dehe, road or no road. The Indians might lay in a big supply of food in the fall and not come out any more till summer. That would be one solution. As aforesaid, they are not good traders. Frugality has never been able to navigate that road into the Indian village. The Indians are not political economists. They probably do not know the difference between the works of Adam Smith and the big tales of Capt. John Pocahontas Smith. Laissez faire is all Chinese to them, but at a country fair they shine. Seriously, they are infants. No amount of teaching in the ways of Anglo-Saxon thrift would find any lodging place in their cocoanuts. They know when they are hungry, wet, cold, covered with mud. As to "foregoing a present gratification for a future greater one," they are as lacking as a communist. Children of the stone age, here they are in the bright glare of a civilization that keeps the best of us stepping lively. From a life of leisure and grasshoppers, they were dragged headlong into a social and economic state which the pale faces have been building slowly, toilsomely, since Noah planted a vineyard and remembered what he planted it for.

What are we going to do about it? Nothing? Oh, let's. There are hundreds of millions of pagans we'll have to work on some day to fulfil the prophecies, so why not practice up on

babies needing milk, but no milk. A score of strong men who would work—some—but no way to get out from their secluded river bend. A goodly number of weighty, strong Indian girls who could fade a washing machine to the vanishing point or peel potatoes with the delicacy of a rhinoceros plowing up the greensward. Good workers, all. And work removed from them six months' journey because of a bottomless road.

What can we do for the Indians? The Herald will make a suggestion. If the county is prohibited from building them a road, why can't the people of the county raise the money? Possibly not. Anyhow, this paper will start a subscription with ten trillion marks raised to the steenth power or \$20 in federal reserve notes. If any noble uplifters will join in, come quickly before we change our minds. The road will cost 1700 dollars. By coaxing the S. P. railroad to put in a crossing, that sum would be cut down a third. There ought to be three or four hundred people who would chip in fifty to five dollars. What say you?

The Indians will do the work. No doubt the county would sell the gravel monstrously cheap. What say?

No? Let 'em stick in the mud? But they are our human brothers and we took their wild, free country. Why not build them a road and invite them down to Colusa to the Town Hall for a meeting where we can exchange oratorical outbursts with them? We could teach them thrift, explain the fundamentalists-modernist controversy to them and civilize them, teaching them to work or learn to live respectably without work. They need culture, they need some cows, they need new bearings in nearly all of their automobiles, they need contact with the great white world.

Uncle Sam has been appealed to for that road. Listen to him: "Surely the county is at fault for not properly draining the land and providing better roads," etc. Again: "Certainly the people of a small district like that of Colusa should not expect the government to build or maintain its local roads or to drain its ponds."

Of course not. The government only collects three billions a year in taxes. We shouldn't expect anything.

But the Indian is a government problem. Which is neither here nor there, the fact being that the Indians need a road and suffer really severely without one.

Meantime, any old clothes, good or indifferent, or any good food that will keep till it can be carried on Indian shoulders into Cachil Dehe, are wanted. Leave your contributions at the Jacobson furniture store and get your reward in heaven.



G. W. Ward, step-father of Jesse Ward, dies at Vallejo  
FORMER COLUSAN, G. W.  
WARD, DIES AT VALLEJO  
We should vote to condemn.  
approval or condemnation of the plan.  
we were forced to vote at once on  
picked the best plan submitted.  
every reason to

## Subscription Plan In Colusa County

### WINNING PEACE PLAN

Edward Bok's \$100,000 peace plan is now ready for discussion. You should see it. We wonder if it will be.

(Continued from Page 1)

ly everything that could be hauled over a road. They have about an acre of land each, which the great white father back at Washington, which is about a million miles from them, gave them in exchange for the rest of the Sacramento valley. It may be said as we go along that Indians are not very good traders. Some of them swapped the island of Manhattan for \$30 worth of beads. William Penn traded them a couple of horse blankets for Pennsylvania. When the early Dutch settlers of New York weighed their furs, on balance scales, the rule was that a Dutchman's hand weighed one pound and his foot two pounds. The good government found a lot of Indians enjoying themselves down in Florida where some pale faces wanted a future golf course and a place to put Palm Beach and bundled up the tribes and shipped them in cattle cars to the last place on earth, the cyclone district of Oklahoma. Anchoring them to the barren plains, so the wind wouldn't blow them away before the herders left, Uncle Sam's agents felt relieved of their burdens and hastened back to the banks of the Potomac. The fact that years afterward the Oklahoma Indians found themselves living over vast pools of oil, and became intensely rich, thus sharpening the white man's wits not a little in forcing him to devise new schemes to rob them, was not the government's fault. It was merely another case of a government not getting the results it expected.

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## HERALD

Cachil Dehe? There never was a fairer field, or closer. Sixty Indians, large and small, but no cow. Fifteen babies needing milk, but no milk. A score of strong men who would work—some—but no way to get out from their secluded river bend. A goodly number of weighty, strong Indian girls who could fade a washing machine to the vanishing point or peel potatoes with the delicacy of a rhinoceros plowing up the greensward. Good workers, all. And work removed from them six months' journey because of a bottomless road.

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## PAY PATIENTS AT CO. HOSPITAL ARE NOW FORBIDDEN

364  
Tuolumne Supervisors Act  
in Unison; No Aid  
for Indians

SONORA OFFICE STOCKTON RECORD, Jan. 10.—The practice of admitting pay patients to the county hospital, a privilege which has been a part of the policy of the institution for several years, was discontinued by the unanimous vote of the board of supervisors Tuesday. It is understood that the matter had been under consideration by the board for some time, though the first suggestion of the possibility of such action reached the public through the recent report of J. B. Miller to the grand jury, who expeted the books and records of the county, in which he expressed the opinion that the county had no legal right to conduct the hospital as a business institution.

In the matter of the application of William Fuller, Indian chief, for a donation from the county to help defray the expenses of the California Indians in their effort to obtain from the federal government an adjudication of their rights under an old treaty, District Attorney Rowan Hardin expressed the opinion that the board had no legal right to devote county funds to such a purpose. The board took no action in the matter.

## HUGE CUT MADE IN LAND OFFICES

Abolishing of Score Urged in  
Committee Report

Consolidation of Jobs Asked  
in Fourteen Others

364  
Total of \$35,800,000 Chopped  
Off Appropriation

[BY A. P. NIGHT WIRE]

WASHINGTON, Jan. 9.—Abolishment of twenty-one land offices and consolidation of the offices of register and receiver in fourteen others are proposed in the Interior Department appropriation bill reported today by the House Appropriations Committee.

The bill, first of the annual supply measures to reach the House, carries \$261,727,965, approximately \$35,800,000 less than the total appropriated for the current fiscal year and \$10,300,000 less than the amount requested in budget estimates.

Land offices which would go out of existence July 1 under the bill included those at Lamar and Sterling, Colo.; Lewiston, Idaho; Great Falls and Kalispell, Mont.; Elko, Nev.; Clayton, N. M.; Vancouver and Yakima, Wash.

### MANY UNWARRANTED

The committee declared that the amount of business done at these offices did not justify their maintenance.

The offices of register and receiver would be consolidated at the following points:

Eureka and Sacramento, Cal.; Denver, Colo.; Hailey and Blackfoot, Idaho; Boseman, Mont.; Las Cruces, Roswell and Forth Sumner, N. M.; and Burns, La Grande and Vale, Or.

Various projects would share in the appropriation for the coming fiscal year as follows:

Salt River, Arizona, \$5000; Yuma, Arizona-California, \$765,000; Orland, Cal., \$40,000; Boise, Idaho, \$1,080,000; King Hill, Idaho, \$40,000; Minidoka, Idaho, \$380,000; Huntley, Montana, \$150,000; Milk River, Montana, \$315,000; Sun River, Montana, \$150,000.

Lower Yellowstone, Montana-North Dakota, \$95,000; North Platte, Nebraska-Wyoming, \$1,450,000; Newlands, Nevada, \$155,000; Carlsbad, New Mexico, \$50,000; Rio Grande, New Mexico-Texas, \$706,000; Umatilla, Oregon, \$940,000; Klamath, Oregon-California, \$695,000; Okanogan, Washington, \$70,000; Yakima, Washington, \$720,000; Riverton, Wyoming, \$650,000; Shoshone, Wyoming, \$475,000; secondary projects, \$50,000; Colorado River investigation, \$25,000.

### ITEMS IN BILL

Items carried in bill include:  
Army and navy pensions, \$222,500,000.  
Patent Office, \$2,808,800.  
Bureau of Indian Affairs, \$2,185,800.  
Geological Survey, \$1,643,760.  
Bureau of Mines, \$1,890,700.  
National Park Service, \$1,747,035.  
Bureau of Education, \$702,380.  
Maintenance and operation of the Alaskan Railroad, \$1,000,000.  
For reclamation projects in the West the bill carries a total of \$9,946,000, or \$2,304,000 less than was allotted for expenditure during the current fiscal year.

### APPROPRIATION CUT

The appropriations for the Minidoka project were cut by elimination by the committee of new construction work for the American Falls reservoir. The allotment for Newlands was cut by elimination of new construction on the proposed Spanish Springs reservoir, in accordance with the recommendation of the reclamation service.

For the Baker project in Oregon

the unexpended balance of the appropriation for the current fiscal year is reappropriated.

Of the amount allotted the Indian Affairs Bureau, \$1,534,100 is for irrigation and drainage projects. The allotments for the Flathead, Fort Peck and Blackfeet reservations in Montana are \$805,000 below the budget estimates, and \$560,000 below current law. The reduction was recommended on account of the "limited use as yet being made by the Indians of these irrigation projects."

CAS  
Bu  
drive



# MORTSOLF TRANSFERRED FROM HOOPA

HE AND FAMILY WILL GO TO  
THE WARM SPRINGS  
INDIAN AGENCY

FIRST CAME HERE IN 1908

His Successor Is C. W. Rastall of  
Warm Springs, Ore., Who  
Takes Charge of New  
Post Immediately

It is learned that Jesse B. Mort-solf, for the past 13 years superin-tendent of the Hoopa Indian Reser-vation, with additional sub-stations at Requa and along the Klamath river, has been transferred to the superintendency of Warm Springs Indian Reservation, about 60 miles south of The Dalles in Oregon, and will take over his new responsibili-ties as soon as his bonds and other papers are received from Washing-ton. He changes places with Mr. C. W. Rastall of Warm Springs, who with his wife will move to Humboldt County in a few days, and take over the Hoopa Reser-vation and other adjacent terri-tory.

The new location will give Mr. Mort-solf about 2000 wards, about the same as Hoopa, and in addition he will have a sub-station at Burns, some 200 miles distant. Mr. Mort-solf will be accompanied north by his wife and son, Keith, who has been attending high school in Eu-reka, the elder son, Kenneth, being a student at Stanford in his second year.

Mr. Mort-solf has been in charge at Hoopa for 13 years in all, his first charge being from 1908 to 1912, when he was transferred to Carson City, Nevada. He returned to Humboldt in 1915, remaining until the present time. The gentle-man leaves many friends who re-gret his departure, and it is hoped that his successor will continue the work started by Mr. Mort-solf to do something for the aged Indians of the lower Mad River section.

Many important changes have come about in the Hoopa section during the incumbency of Mr. Mort-solf, the most important being road building. When he took charge, the only way to reach the reserva-tion by wagon was by way of Wil-low Creek over a long and steep road. In 1916 the connections with Bairs on Redwood was made, cutting off 12 miles and making the trip from this place about four hours long, the old way taking a day or more.

In 1919 another important piece of road work was started by the Federal government, which was the closing of the gap between Hoopa and Weitchpec. This road was opened last fall for light traffic and will be put in first class shape this year, the government appro-priating \$8000 and Humboldt \$5000 for the purpose. In addi-tion, the county has appropriated \$25,000 to build a bridge over the Klamath River at Weitchpec, Pad-gett & Kelly having the contract.

Another big step in advance will be the rebuilding of the road from Hoopa to Willow Creek, the county having budgeted \$30,000 for this purpose. The terrific cork-screw curve will be eliminated and the 12-mile stretch will be put in first class condition. Through the efforts of Mr. Mort-solf, \$50,000 worth of Hercules dynamite has been secured at cost, which will be used by the contractor, effecting a large saving.

Other improvements made dur-ing the incumbency of Mr. Mort-solf include the building of a tele-phone line from Blue Lake to Hoopa, and from Hoopa to Weitch-pecc and down the Klamath River to Johnsons.

Improvements at Hoopa includ-ed the installation of an electric light plant with 150 lights, a new hospital costing \$15,000, a new school building, \$15,000; bakery, \$2,000; boys' dormitory, \$15,000; remodeling the girls' dormitory, \$7,000, and ice plant, water and sewer system costing \$10,000.

Mr. Mort-solf is turning over a fine plant to his successor and the best wishes of his friends in this northern section go with the fam-ily.



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The new location will give Mr. Mortself about 2000 wards, about the same as Hoopa, and in addition he will have a sub-station at Burns, some 200 miles distant. Mr. Mortself will be accompanied north by his wife and son, Keith, who has been attending high school in Eureka, the elder son, Kenneth, being a student at Stanford in his second year.

Mr. Mortself has been in charge at Hoopa for 13 years in all, his first charge being from 1908 to 1912, when he was transferred to Carson City, Nevada. He returned to Humboldt in 1915, remaining until the present time. The gentleman leaves many friends who regret his departure, and it is hoped that his successor will continue the work started by Mr. Mortself to do something for the aged Indians of the lower Mad River section.

Many important changes have come about in the Hoopa section during the incumbency of Mr. Mortself, the most important being road building. When he took charge, the only way to reach the reservation by wagon was by way of Willow Creek over a long and steep road. In 1916 the connections with Bairs on Redwood was made, cutting off 12 miles and making the trip from this place about four hours long, the old way taking a day or more.

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Mr. Mortself is turning over a fine plant to his successor and the best wishes of his friends in this northern section go with the family.

Dr. Burr P. Cooper, formerly of Everton, Arkansas, arrived Saturday to act as agency physician, taking the place of Dr. Joseph Menefee, who recently filled the post temporarily. Dr. Cooper's family will arrive here later.



H 10, 1924.—PART II. 20 PAGES.

## INDIANS TAKE STEP FORWARD

### *Land for Welfare Work Is Dedicated*

364



Chief Standing Bear Greeting Children

**T**HE first steps toward making Los Angeles the center of a widespread campaign for the betterment and education of the American Indian was taken yesterday when a four-and-a-half-acre tract of land in the Ella Hills back of Lincoln Heights was dedicated to Indian welfare work by school children and by Chief Standing Bear, president of the American Indian Progressive Association.

Thirty-five school children from the Fairview Heights School of Inglewood, who contributed part of the money used to buy the land, were present at the dedication under the direction of Mrs. Bertha Gunnup Hollister and Mrs. Ella M. Friend. Chief Standing Bear, who is a Sioux Indian, headed a delegation of Indians and accepted the land in behalf of the Indian race. Miss Ida May Adams, of the American Welfare League, and Mrs. Verna B. Richards of Pasadena, were among the speakers.

Some of the uses planned for the land, according to Chief Standing Bear, are the establishment of an Indian employment bureau, a hospital for the sick and an open-air theater for the presentation of pageants and of historical dramas similar to the Mission Play. These projects will be sponsored by the American Indian Progressive Association, which, the chief explains, is local at present, but will be converted into a national organization.

Capital for the purchase of the land in the Ella Hills was furnished largely by an unnamed donor, but there were several smaller contributions. It is the plan of the donor, according to those interested, to push the development of the Ella Hills site as a center of Indian welfare work.



# INDIANS RESENT BEING CALLED "FISH EATERS"

36412  
Sept. 16, 1924.  
Shasta Sun, Redding, Calif.

California Indians are angered at the state fish and game commission, calling them "fish eaters" in publicity which has flooded the country.

Furthermore, the Indians are ired at being termed "poor Indians," "savages" and the like.

The descendents of California's first owners point to their high degree of progress, to their farms, to businesses and to their educational advancement as belying the fish and game commission's statements. These Indians want better roads, more industries to give them work, and more prosperity for California.

The fish and game commission, it is said by the Eureka Chamber of Commerce, was able to employ a few Indians at \$7.50 a day and expenses to appear against development of the Klamath river, but many Indians desiring the development, refused to accept the employment. Those who did, entered the work merely as a commercial proposition.

SANTA ROSA, CAL.  
PRESS-DEMOCRAT  
April 16, 1925.

## Legislative Notes

By HERBERT W. SLATER

36412  
SACRAMENTO, April 15.—Governor Richardson

Last night Senator Handy and myself appeared before the ways and means committee of the Assembly in behalf of two measures seeking to provide some means for the aid of needy and sick Indians. A big delegation of people interested in this legislation came from San Francisco, Bakersfield, Los Angeles and Riverside and other places and much interest was taken in the procedure. There is a very general feeling that the federal government is not doing anything like its share of responsibility for the Indians. Many pitiful tales were told from people familiar with the conditions among the Indians, particularly aged Indians, in different parts of California at the present time.

San Francisco, Cal.  
CHRONICLE  
December 19, 1924.

## THE POOR INDIAN

He Is Entitled to Some of the Relief Which We Are Giving

36412  
THE Indians once owned the land of this continent. When we took it by conquest or by cheating they fought us the best they knew how. But they were not nearly so competent slaughterers as we, and there are but few of them left, and they are all perfectly peaceable. There is no more fight left in them.

The Indian Defense Society is of the opinion that this remnant of the American Indians should get some portion, if not of justice, at least of the charity which we have lavished so freely on the unfortunate of the whole earth.

It is said that from their own ignorance and our neglect multitudes of Indians are going blind from trachoma and that their death rate from tuberculosis is ten times that of the white race. As wards of the Government they are not permitted to fend for themselves. They need competent counsel to defend their civil rights in the courts. They need doctors and nurses, which they cannot get because of the trifling compensation allowed for most laborious work and always subordinate to the resident "agent," who may be entirely ignorant of the arts of curing or preventing disease.

We owe it to ourselves not to permit such things. Germs spread by sick Indians are killing some of us.

SANTA MARIA, CAL. TIMES 129  
SEPT. 16, 1924

# Indians Resent Being Called "Fish Eaters"

36412  
EUREKA, Cal., Sept. 16.—Calif. Indians declare they are not fish eaters.

They emphatically say the State Fish and Game Commission, in terming them such in publicity that has flooded the state, has insulted them. The Indians resent being referred to as "savages," "the poor Indian," and like terms.

The fact of the matter is, says the Eureka chamber of commerce, California Indians everywhere are making fine successes as farmers, fruit growers, business men and in the arts. Most Indians own their own homes, with all modern conveniences, and the percentage of home owners is even greater than among their paleface brothers.

Many Northern California Indians are working for the defeat of Initiative Number 11, which seeks to prevent development of the Klamath river, "the Muscle Shoals of the West." Indians in the territory about the Klamath river believe developing the river will give work to them and thousands of others and add to the general prosperity of the state.

How the Indians resent the State Fish and Game commission's propaganda, and view the development project, is shown by the following letter written by Sherman Roberts, a Klamath Indian:

"I read in the papers a statement made by Mr. Duke, attorney for the California Fish and Game Commission in their arguments to prevent the Electro Metals company from building a dam on the Klamath river, in which he said in part that fish was practically the sole food supply for the Klamath Indians. Well, I am one of those supposed to be fish eaters. If Mr. Duke has been informed correctly, I would not be here to write this, for I, with many other Indians, haven't had a mess of fish this year.

"The only way we can catch fish lawfully is with hook and line and as most of us are law-abiding citizens we get hungry, so have long found another way of making our living.

"The United States government spends thousands of dollars annually trying to educate us in the ways of our paleface brothers. We were given lands and many of us have fairly good farms, which grow most anything, but there is no market, due to the fact that this country is still in the wilds, so why should others try to prevent the Electro Metals company from developing our country. We can then, at least, have better roads.

"Our country needs more people with wealth and the ability to do things for the good of all.

"Let the Electro Metals company build their dam here so we can further learn the ways of the civilized world. Perhaps then some day, when our great lakes, formed by the dams, are stocked with fish, we can catch more fish and possibly invite Mr. Duke to a mess of fish cooked on an electric plate."



RIVERSIDE, CAL., PRESS

SEPTEMBER 15, 1928

## Highgrove Justice Metes Out Sentences

364  
An aftermath of the arrests made by Sheriff Clem Sweeters and deputies at Soboba Indian reservation fiesta last Saturday night was the session in Justice Guy Garner's court at highgrove.

Heston Pierce, held on charge of illegal possession of liquor was fined \$100 of which \$75 was suspended, and he was placed under probation with Probation Officer C. W. Mathews for three months.

Rupert Costo, D. W. Nelson and R. B. Rickard were each fined \$100 of which amount half was suspended pending good behavior for one year, when found guilty of possession of liquor.

John Ortega, charged with disturbing the peace, was sentenced to pay \$60 fine or spend 60 days in jail. This was a similar sentence to those given J. R. Miguel and Clarence Jackson, also arrested at Soboba on charge of disturbing the peace.

Layton Dykes of Arlington has not yet been taken into court, and is out on bond.

Ysidro and Margaret Lugo, Banning Indians, and Francis Chester of Pala, have not yet been taken into court.

Sam Muratore, Corona Italian who is alleged to have furnished the liquor which the youths arrested at Soboba had in their possession, will be given a hearing in the Corona justice court.



## Native Born Indians Classed as Citizens

All native born American Indians are now citizens of the United States and have the right to vote as such, that right being subject to and sometimes limited by the laws of the several states, according to a statement from the Department of the Interior.

Up until 1924 citizenship was not granted an Indian until he was considered competent or, in other words, when he was able to handle his own affairs. In that year Congress passed a law which gave citizenship to all native born Indians. The franchise was so newly granted that no great use was made of it in the election of 1924. The election this year is the first general election at which American Indians will have a fair chance at the exercise of the franchise.

There are about 340,000 Indians in the United States. They are members of 193 tribes and live in every state. Their numbers are greatest in Oklahoma, second greatest in Arizona, third greatest in South Dakota.

## INDIANS SEEKING RIGHTS FROM U.S.

REDDING, Nov. 23.—Nine prominent Indians of the Pit river region met here yesterday with Roscoe J. Anderson, assemblyman, to further their claims against the government. Anderson advised them to go to the attorney general and have him file their suit as authorized by congress last year.

Indians appearing were Jack Williams, Likely; Harry George, Lookout; Charley Green, Glenburn; Arthur Barner, Pittville; Eldon Steele, Alturas; Lamar James, Lookout; Arthur Mullen; Fred Wilson, Adin, and C. E. Eappy, their secretary, of Alturas.

## INDIANS PLAN TO PUSH CLAIMS

Tribesmen Of Modoc, Lassen  
And Shasta Counties  
Hold Conference

REDDING (Shasta Co.), Nov. 23. Twelve prominent Indians of Modoc, Lassen and Shasta counties came to Redding yesterday to hold a conference and to consult Assemblyman Roscoe J. Anderson about what course to pursue in order to push their claims against the national government on account of land interests they have parted with and for which they never received the compensation to which they hold they are entitled.

The Indian delegation was headed by Charles Green of Fall River Mills and Jack Dick of Likely. Dick made a trip to Washington in 1916 as a delegate for his tribesmen to push their claims. Green made similar trips to Washington in 1920 and in 1927, and the Indians' claims are no nearer adjudication.

### Others At Confab.

Other Indians who came to the conference were Henry Gorge, Lookout; Arthur Barnes, Dixie Valley; Arthur Mullen, Hat Creek; Fred Wilson, Adin; Andy Jones, Lookout; Davis Mike, Glenburn; Albert Appy, Alturas; Eldon Steele, Alturas, and Jimmy George, Lookout.

By permission of Chief of Police W. E. Smith, the Indian conference was held in the council chamber in the city hall.



SAN FRANCISCO CHRONICLE

NOVEMBER 23, 1928

## SELF-PRESERVATION FIRST LAW EVEN OF BUREAUS

Editor The Chronicle—Sir: It is noted that hearings are being held in this city in relation to treatment of California Indians by the Indian Bureau of the Department of the Interior. With great respect for the efforts of a number of our citizens and the best of wishes for their success, the writer thinks he is safe in predicting that nothing constructive will come of their efforts or the hearings. I say this advisedly and with over forty years' experience with the Indian Bureau. The Indian Bureau does not have the well being of the Indians at heart and has no intention of doing anything that will even

all even—  
ety out of the Indians—the bureau would have an excuse for perpetuating itself in the job of untangling the snarl which it has made of the affairs of the Indians.

There is nothing new in the facts presented to the investigating committee now sitting here. The treatment of the Indians by the bureau has been and is a disgrace to a civilized country and a complete story of its activities and its neglect would fill volumes. I can only hope and pray that President Hoover, some time during the course of his administration, may find the time and opportunity to give this matter his attention—he will find there a job worthy of his ability—if he does we may hope for some reform.

MASON D. PRATT.

San Francisco, Nov. 20, 1928.



SAN FRANCISCO CHRONICLE

NOVEMBER 23, 1928

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look like a step toward converting the Indians from a condition of helpless wards to good and useful citizens. This latter result could be brought about with the funds that are now being wasted by the bureau and in a generation. But when this is accomplished there will be no particular use for the bureau. It does not intend to commit hara-kiri. However, it is probably also true that even in such an event—making good and useful members of society out of the Indians—the bureau would have an excuse for perpetuating itself in the job of untangling the snarl which it has made of the affairs of the Indians.

There is nothing new in the facts presented to the investigating committee now sitting here. The treatment of the Indians by the bureau has been and is a disgrace to a civilized country and a complete story of its activities and its neglect would fill volumes. I can only hope and pray that President Hoover, some time during the course of his administration, may find the time and opportunity to give this matter his attention—he will find there a job worthy of his ability—if he does we may hope for some reform.

MASON D. PRATT.

San Francisco, Nov. 20, 1928.



MARCH 1, 1929

Subscription Price

\$3.00 per year

Odd things are seen in the news of the day. Side by side in the press appear two stories, one telling of the pride of the Indians in the success of one in whose veins flows their own blood, who is to be inaugurated as vice president next week—to occupy next to the highest place in the gift of the people of this great nation—and another story stating that of the 350,000 Indians still living in the land which was all theirs until the white man came, many thousands face practical starvation. Conditions among California Indians are said to be worse than the average.

Two hundred and fifty thousand of the Indian population of the United States are still wards of the government.

Most of the authorities deplore miscegenation, but here is a case that seems to give some support to the opposite doctrine. A man of mixed Indian and white blood sits in the seats of the mighty; is the peer of any of his fellow citizens. If his good qualities are the result of his white blood, why wouldn't it be better to mix the Indian and white races as fast and as thoroughly as possible. Why ask the Indian to accommodate himself to white civilization, change his racial habits of thought and adopt white men's ways, only to lose in life's battle, when there is a simpler and surer way?

If the president should die during the next four years he would be succeeded by a man of Indian blood, something that would interest the shades of Tecumseh, Pontiac, Sitting Bull and Old King Phillip.



## SKIN PIGMENT

"PIGMENT is not a racial characteristic. The same hue prevails in the white as in the so-called black, red and yellow races," according to Drs. Louis A. Brunsting and Charles Sheard, of the Mayo Clinic and Foundation, in a recent report of investigations carried on by the two scientists. Their work was done with a modified spectrophotometer. This instrument also is used in industry in grading oils, analyzing flour, paints and dyes, and is known as a color analyzer.

Dependable analysis of color rests on estimation of its three attributes: relative luminosity, dominant wavelength and purity. Relative luminosity is brilliance, or the amount of light reflected. Dominant wave-length is hue, the attribute by which a color is classified as reddish, bluish and so forth. Percentage of purity is saturation, vividness, distinctness, the attribute by which is determined how red or how blue a color is.

Drs. Brunsting and Sheard have found that the reason why some men are black and others white is not because their skin contains pigments of different colors, but because it contains different amounts of pigment. Less pigment is present in white than in red, yellow or black skins. Therefore, skins of white men reflect more light than skins of yellow, red or black men. In other words, relative luminosity of dark skins is low. The underlying factor in deposition of different amounts of pigment, or melanin, in the skin probably is the amount of exposure to sunlight through many generations.

The presence of much pigment hinders the blood that is in the superficial layers of the skin being seen. This is an important factor. The investigators have found that variation in the amount and character of the superficial blood is of more importance in production of changes in color of the skin than is the pigment alone.



JUNE 10, 1929

## INK STAINS INDIAN WARPATH

*Ukiah Tribe Seeks Metaphorical Scalp of Nurse  
In Formal Resolutions Sent Washington*

**UKIAH, June 9. (Exclusive)**—The Indians again are "on the warpath," but in 1929 they send letters to the Bureau of Indian Affairs at Washington or file suit in the Federal courts instead of taking bows and arrows, scalping knife and tomahawk and skulking through the brush.

Today the Ukiah tribe of the ways of Indian medicine. For years and years they have treated the Indians here in the orthodox method. What if they did fail sometimes, as in the case of little Katherine? Surely, the white man's gods fail him sometimes and their medicine men are conquered by death. So Tony and Topsy bit the little girl's neck as thoroughly as their years of experience taught them and they beat her lustily enough to drive evil spirits away. She died, of course, but perhaps Tony and Topsy didn't begin their biting and beating soon enough.

Mrs. Keenan has the white man's ideas of the way to treat tuberculosis. She thinks a little girl suffering from this ailment should be put in a sunny hospital and fed milk and eggs and allowed to lie in bed. When she learned of the treatment Tony and Topsy had given little Katherine she upbraided them severely.

The nurse issued her ultimatum: Henceforth no children are to be

treated by medicine men or witch women. For grown-ups, yes—for children, no. They must come to the white medicine men who wear white collars and make magic with little sticks they put in children's mouths and white pellets they make them swallow.

Today the Ukiah Indians assembled here—hundreds of them—heard Stephen Knight, the president of the brotherhood, denounce Mrs. Keenan.

"What right had this white woman to tell how their children should be cured? Don't white children die of tuberculosis? Wasn't little Katherine alive while she was under the Indian medicine man's care?"

"Where did she die, then?"

### CASE PROVEN

"In the white man's hospital, in the Mendocino County Hospital."

"Then why does the nurse say the white man's way of fighting the evil spirits is better than the Indians?"

The Indians of the tribe heard their leader out. They discussed his words. There was no pipe of peace, because things aren't done like that now. There was no beating of tom-toms or ceremonial dance. That all belongs to days gone by.

But at the end of the meeting Knight presented a resolution to them. It was all written out and was filled with most interesting "whereases" and "therefores" and "parties of the first part" and "be it resolved," and the assembly adopted it without a dissenting vote.

### OUT FOR SCALP

The resolution was directed to Col. L. A. Dorrington, Indian agent of Sacramento, and to the director of the Bureau of Indian Affairs at Washington and it called for the dismissal of Mrs. Keenan because of her opposition to medicine men and witch doctors.

The Indian does not ask that the white man adopt his medicine men and witch doctors for their babies. Why, then, should the white man seek to drive away those who have cured the Indian babies by the remedies that have stood the test of generations—that are almost identical with those used by their great-grandfathers?

PASADENA, CAL.  
STAR-NEWS—14  
MAY 30, 1929

## INDIAN DEFENSE GROUP HOLDS ELECTION

Col. F. W. Hinrichs Heads  
Association Again

REPORTS STATED  
ENCOURAGING

New Officials Said Men  
of Highest Caliber

The American Indian Defense Association met for luncheon and election at the Hotel Maryland yesterday. There was a short business meeting, including reports of committees.

The following officers were re-elected for the ensuing year: President, Col. F. W. Hinrichs, Jr.; vice-president, Miss Ethel Leupp; recording secretary, Mrs. Marie H. Hinrichs; corresponding secretary, Miss E. V. Rumsey; treasurer, Pardee Erdman.

### Washington Reports

Reports were read from Mr. Collier, secretary of the Indian Defense Association, who had been in touch with Indian affairs in Washington. These were most encouraging.

Charles J. Rhoads, who has been appointed Commissioner of Indian Affairs, and J. Henry Scattergood, assistant commissioner, are ideal men for these positions, it was pointed out.

In both appointments, the President resorted to the draft method. Neither man sought nor wanted office, but accepted it from a high sense of duty, as a call to service in the cause of humanity. To them it will not be a job, but an opportunity for a worthwhile work with a human welfare problem, it was stated.

### Growing Optimism

It justifies the growing optimism of friends of the Indian that under the leadership of President Hoover and Secretary Wilbur a new and better day dawning for the red man.

SAN FRANCISCO EXAMINER

JUNE 10, 1929

## INDIAN CHIEFS ASK OUSTING OF U.S. NURSE

Resolution at Ukiah Tribal Meeting Is Red Men's Answer to Charges in Death of Child

**UKIAH, June 9.**—Adopting the parliamentary procedure of the "pale face," hereditary sachems of three tribes of Northern California Indians at a "pow-wow" near here today passed a resolution calling for the removal from office of Mrs. Lucy Keenan, government Indian nurse for this district.

In another resolution, the chiefs, members of the Ukiah Council of the Indian Brotherhood of California, scathingly denounced the Rev. F. G. Collette, organizer and head of the Indian Co-operative Bureau.

Today's "war council," the aftermath of a recent Mendocino county grand jury investigation of the death of a three-year-old Indian child, Catherine Williams, was held in the Indian schoolhouse on the reservation of the Ukiah tribe.

It was the Indian's reply to Mrs. Keenan's charges that the child's death resulted from neglect and treatment by Indian doctors or medicine men. The grand jury investigation, demanded by Mrs. Keenan, absolved the Indian doctors, Tony Metock and Topsy Petit, of any blame for the child's death.

Stephen Knight, full-blooded Indian and college graduate, presided at the meeting which was attended by members of the Ukiah, Pomo and Wylackies tribes.



SAN FRANCISCO EXAMINER  
JUNE 11, 1929

## Indians Prepare \$8,750,000 Suit

UKIAH, June 10.—California Indians are assembling to take the first steps in a suit against the government for \$8,750,000, claimed for 7,000,000 acres awarded them by treaties in 1850 and 1851.

Although the present actual value of the lands once awarded the Indians and sold by the governments to white settlers runs into hundreds of millions, the Indians ask only \$1.25 an acre in recompense.

The suit will be brought under a permit granted by Congress May 18, 1928, and will be tried before a court of claims, in which the Indians will name two members.

Eighteen California tribes are affected, and all must register with agents appointed by the government. Those coming into Ukiah are the Ukiaks, living near here; Pomos of Lake County and Potter Valley; Wylackies, Nakomis and Hewauks of Round Valley, and scattered Indians from the redwoods and the sea coast.

SAN FRANCISCO CHRONICLE  
JUNE 18, 1929

## U. S. Agent to Hear Hoopa Indian Claims

Special Dispatch to The Chronicle.  
EUREKA, June 12.—Claims of Indians at the Hoopa Indian reservation, north of Eureka, will be taken this week by John H. Anderson, attorney for the United States Indian Service. The claims against the government grew out of unratified treaties of 1851-52.

SAN FRANCISCO CHRONICLE  
JUNE 28, 1929

## INDIAN GIRLS FIGHTING FOR TRIBAL HOME PROTECTION

### Yurok Club Will Protest Changing Klamath Res- ervation Boundary

Having won a sixty-day delay in the matter of the Federal Government's proposal to change the Hoopa Indian reservation boundaries on the Klamath river in California, which they declare will deprive their tribe of their only means of livelihood, private and commercial fishing, the Yurok Indian Club, comprising Indian girls in the bay district, yesterday outlined their protest to be forwarded to Washington in an attempt to prevent the change.

Under the terms of the proposed boundary changes along the Klamath, the California initiative act of 1924, which created a fish and game preserve along the stream, will become null and void, Miss May Natt, president of the club, said, as the stream will come under Federal jurisdiction.

### Destruction of Only Income Predicted

This means, she contends, that power companies will be allowed to locate along the Klamath, to the ruin of commercial and private fishing, which in turn will mean that Indians will be forced to live on the charity of the Government.

Among the high lights of the project being drawn by Miss Natt and other members of the Yurok Indian Club are included the following points, she said:

"The cannery at Requa has been in operation every year since 1887, while about 80 per cent of the people engaged in the fishing industry are Indians, who live along the river from the mouth to Martin's ferry, about fifty miles.

### Money Earned as Fishers and Laborers

"From 50 to 100 per cent of the cash income of these Indians is derived from fishing and work in the cannery, while the middle-aged and older Indians have no other source of revenue.

"During 1916-17 and 18 17,000,000 eggs were taken at the egg collecting station on the Klamath. 1926-27 and 28 41,000,000 eggs were obtained. On the Sacramento river, during 1916-17 and 18 70,000,000 salmon eggs were taken. During 1926-27 and 28 only 26,000,000.

"Less than half of the salmon eggs obtained from the Klamath river during the past ten years have been planted in this river. During 1922 and 1923 out of an egg take of 40,000,000, over 30,000,000 were used for planting other rivers of the State.

Among the members of the club assisting Miss Natt in the work are Minnie Spott, vice-president; Mary Frank, Dorothy Lopez, Alta Brown and Agnes Matty.

SACRAMENTO CAL. BEE  
JUNE 25, 1929

## INDIANS OBJECT TO CHANGE IN BOUNDARIES

### Bay Club Holds Plan Would Take Away Fishing And Nullify Initiative Act

SAN FRANCISCO, June 25.—The Yurok Indian Club, comprised of Indian girls in the San Francisco Bay district, has outlined protests against the proposal to change the boundary lines of the Hoopa Indian Reservation on the Klamath River on the ground it would deprive them of their only means of a livelihood, private and commercial fishing.

Also, under the terms of the proposed boundary changes along the Klamath, the initiative act of 1924, which created a fish and game preserve along the stream, will become null and void, says Miss May Natt, president of the club, as the stream will come under federal jurisdiction.

### POWER LOCATIONS.

This means, she contends, that power companies will be allowed to locate along the Klamath, to the ruin of commercial and private fishing, which in turn will mean that Indians will be forced to live on charity of the government.

The Indians and other agencies

have won a sixty-day delay in the proposal.

"The cannery at Requa has been in operation every year since 1887," says Miss Natt, "while about 80 per cent of the people engaged in the fishing industry are Indians, who live along the river from the mouth to Martin's Ferry, about fifty miles.

"Only Revenue."

"From 50 to 100 per cent of the cash income of these Indians is derived from fishing and work in the cannery, while the middle-aged and older Indians have no other source of revenue.

"During 1916-17-18, 17,000,000 eggs were taken at the egg collecting station on the Klamath. In 1926-27-28, 41,000,000 eggs were obtained. On the Sacramento River during 1916-17-18, 70,000,000 salmon eggs were taken. During 1926-27-28 only 26,000,000 were obtained.

Planted Elsewhere.

"Less than half of the salmon eggs obtained from the Klamath River during the past ten years have been planted in this river. During 1922 and 1923, out of an egg take of 40,000,000, over 30,000,000 were used for planting other rivers of the state."

Among the members of the club assisting Miss Natt in the work are Minnie Spott, vice president; Mary Frank, Dorothy Lopez, Alta Brown and Agnes Matty.

ESCONDIDO, CALIF.  
TIMES ADVOCATE—16  
JULY 15, 1929

### WILL REGISTER INDIANS AS STEP IN ALLOTMENTS

Registration of California Indians, preparatory to paying them for lands purchased from their ancestors under treaties of 1851 and 1852, will be started Monday in order of the department of the interior.

There are more than 10,000 Indians in California who are entitled to money which should have been paid their ancestors, according to H. W. Wadsworth of the Indian field service.

The attorney general of California was instructed in the interior department order to file federal claims in behalf of these Indians.

According to the ancient treaties the government negotiated to purchase vast tracts of Indian land, but failed to pay for them, although they were taken over from the owners.

SAN DIEGO, CALIF., UNION  
JULY 21, 1929

## ATTORNEYS DROP INDIAN WRIT CASE

Defense Counsel Withdraws,  
Following Failure to Settle  
Issue Out of Court.

Attorneys for 40 Indians of the Mission federation on the Rincon and La Jolla reservations, defendants in an injunction suit to restrain them from molesting other Indians on the reservations, were granted permission to withdraw from the case by Federal Judge Paul J. McCormick in federal court yesterday.

The withdrawal was granted when the attorneys informed the court that they had been unable to settle the case out of court. The attorneys are Mark Herron, R. B. Camarillo and Joseph Burke. New attorneys for the Indians will be appointed by the court for a hearing set by Judge McCormick for Sept. 20.



JUNE 21, 1929

# LETTERS TO

## The Times

[Name and address of writer must accompany all letters for this column. Letters of a personal nature or involving contentious religious questions are not acceptable.]

### Taos

SAN FRANCISCO, June 18.—

[To the Editor of The Times:] Harry Carr is an eloquent and usually a well-informed friend of the American Indian cause. What can have possessed him when he wrote the dispatch printed June 5 in The Times, "Poor Lo Speaks His Mind"?

The dispatch treats of Taos, the most famous of Indian pueblos. It is one unbroken series of erroneous statements.

The white town of Taos was not, as Mr. Carr states, "squatted on" by Kit Carson. It was settled by the Spanish Americans 200 years ago.

The Taos Indians are not bringing suit to eject this white town or the artists, writers or anybody else living therein. They have never contemplated such suit; have disclaimed any intention to bring it, and could not win such suit.

The interview with Albert Martinez, or Albert Looking Elk, is indeed "remarkable," as Mr. Carr states. So remarkable that Mr. Carr wouldn't have quoted it if he had sought information from the Governor or the Council of Taos Pueblo. Items:

(a) The undersigned, in 1922, accompanied the all Pueblo delegation of seventeen members to Washington. He did not "then come along, etc."

(b) The undersigned never "said if he could see the secret dances he would set things right." He did, on the unanimous request of the Taos Pueblo officials, invite certain prominent persons to witness a festivity at Blue Lake. These included William Allen White and United States Senator Sam A. Bratton of New Mexico. Ultimately, James W. Young of Chicago and the undersigned did attend the festivity, escorted by the Pueblo's officers. Albert Martinez, accompanied by several Indians of the peyote cult (which cult is hostile to the ancient pueblo religion and government) came on the scene and made uproar. To permit the festival (a sacred one) to proceed undisturbed, the white observers retired, having witnessed a miraculously beautiful all-night dance ceremony.

The scrutiny of this ceremony had been requested by the pueblo officers as part of a campaign, brought to success in 1928, to persuade Congress to restore to the Pueblo the exclusive rights to an area of lake and mountain land which in Pueblo tradition is a holy land. What Albert Martinez and the "peyote boys" of Taos tried to do was a blow against the Pueblo sacred tradition—an unsuccessful blow, because the Pueblo's object was attained in spite of it. Blue Lake was recovered for the Pueblo.

(c) No Pueblo faction resulted from the above incident. The Taos factions are two—a majority of the orthodox members of the tribe, faithful to their ancient ways, and a minority, members of the peyote cult, who are antagonistic to the ancient ways and to the rule of the tribe's elected officers. The peyote cult is twenty-five years old at Taos and the faction is that old. No other pueblo has a peyote cult or peyote faction. Peyote is a drug which is eaten and which brings pleasurable hallucinations of vision. There are fifty peyote users among the 700 Taos Indians.

(d) "The one who has a university education," Mr. Carr quotes Albert as saying, "comes home to love the old religion and the old customs." Albert doesn't want day schooling for Pueblo Indians.

There has never been a Taos Indian with a university education. I believe no Indian of any of the nineteen New Mexico pueblos has ever had a university education. It is desirable that some pueblo Indians should, in fact, have university and professional education. The Indians earnestly want such opportunity. Meantime, for all their children, they want modern-day schooling up through the grammar grades at least. Taos Pueblo is officially on record as above.

JOHN COLLIER,



JULY 25, 1929

test.

## Nothing to Brag About

**R**EGISTRATION of Indians entitled to share in payments to be made by the government for lands taken from them 70 years ago is under way in California.

We have no knowledge of the conditions under which the land was taken but it is apparent that the government now believes that the lands were taken under conditions which now demand payment for them.

But supposing the government, or some company, or some individual took some of your property and for 70 years debated whether it should pay for it or not? You would grow mighty impatient, wouldn't you?

Our treatment of the Indians is and always will be a shameful blot upon our national history. It was inevitable that the Indians should give way to the white man, but that did not excuse the whites from paying for the lands that were granted the Indian tribes by treaties, then afterward taken from them.

There are some things that even as Americans we have no cause to brag about.



SAN FRANCISCO CHRONICLE

AUG. 1, 1929

## Much to Learn About Handling the Indians

CALIFORNIA INDIANS are meeting at Sonora in August to discuss their affairs, largely grievances. They have plenty. It is not a pleasant story; one of cynical dispossession and failure of government to live up to its agreements.

This Nation and its government still has a lot to learn about treatment of aborigines. The Indian Bureau messing around makes a sorry picture in contrast, for example, with the intelligent efforts of the Hudson's Bay Company to maintain the native virility and morale of the Indians and Eskimos in its territory, promoting their welfare in a way to give them self-respect and independence.

The company is not a philanthropic institution, but finds a profit in keeping these peoples up to as high a grade as possible. As a matter of business it has worked out principles and methods worth studying.



*D. S. Traveler - Aug 2, 1929.*

# Woman New Director of Education of Indians

**Miss Mary Stuart Has Been Dean at University of Montana**

WASHINGTON, Aug. 1—Bringing to her new task an unusual fitness for the work, Miss Mary Stuart of Denver has been appointed by Secretary Wilbur of the interior department, to be assistant director of education to the United States Indian service.

## HAS FINE RECORD

While she may be one of the type of women educators who have incurred the displeasure of Dr. Clarence Little, the youthful educator who recently ceased to be president of the University of Michigan, she nevertheless has a fine record of achievement and never was fired in her life.

A graduate of the University of Colorado, she has been dean of women at the University of Montana.

President Hoover and Secretary Wilbur are quite agreed that our Indian inhabitants have been neglected, exploited and robbed long enough, and that it's high time that something more was done for them than to give them an academic training and then send them back to their teepees.

To Miss Stuart has been assigned the task of making and developing some new plans which would so change the trend in the Indian schools as to prepare the young man and young woman for real careers in the world-at-large, through the vocational training.

Miss Stuart declined to discuss her work, but she is known to have a fixed belief that the Indians, given an honest chance, will solve their own economic problems and become worthy to be real citizens in the highest sense of the



(Photo by A. P., Boston Traveler)

**MISS MARY STUART**

word. She believes that the many tribes constitute a race that deserves every assistance the government can give them. She made a study of the work in Montana, and Secretary Wilbur believes that because of her ability, character and disposition, she is above all educators in the country qualified to direct this educational work in the Indian service.

SACRAMENTO, CALIF.—UNION

AUG. 4, 1929

## INDIAN AUTHORITY VISITS IN CAPITAL

Mrs. Mary Vaux Walcott of the Smithsonian institute, Washington, D. C., who is a member of the board of Indian commissioners, recently completed inspecting Northern California Indian conditions under the direction of Col. Lafayette Dorrington, who is in charge of the United States Indian agency and depot of the interior located here.

### Two Weeks in North

Two weeks were spent in Southern California by Mrs. Walcott and two weeks in this section. With Colonel and Mrs. Dorrington, Mrs. Walcott motored to Carson, Pyramid lake in Nevada, where the sanatorium was visited; Susanville, Redding, where the Indians of the Hot Creek district were visited; Yreka, Happy Camp in Siskiyou county, the Klamath river district as far as Somes Bar, and back to Yreka.

Mrs. Walcott went north to Klamath and will motor through Oregon, Washington, Montana, Wyoming, Idaho and other western states, returning to Washington in October.

### Is Noted Artist

Not only is Mrs. Walcott prominent in connection with the Smithsonian institute and Indian affairs, but she is a noted artist. She has just completed the fifth volume on wild flowers of North America. It has taken her 20 years to complete the five volumes of paintings and they are now being printed by the Smithsonian institute.

The late Charles D. Walcott, husband of Mrs. Mary Vaux Walcott, was head of the institute until his death about two years ago. He was considered one of the outstanding scientists of his time.



SAN FRANCISCO, CALIF.  
CALIF.  
AUG. 14, 1929

## MENDOCINO, HUMBOLDT INDIAN TRIBES VANISHING, SAYS U. S.

The Yuki Indian tribe of Mendocino and Humboldt counties is fast disappearing.

Only one full-blood and two half-breeds are left who are old enough to remember the tribal customs and traditions of former days.

This was the situation reported today by E. W. Gifford, curator of the University of California museum of anthropology, who recently spent several months in the district.

The university is making an effort to preserve some record of this vanishing people, and Curator Gifford has succeeded in amassing all important cultural data except their songs.

"The last survivors of the tribe are all over 80 years old," said Gifford, "and the ranks are thinning rapidly. Even the country in which they live seems to be going back to nature, due, apparently, to the decline of lumbering."

## U. S. Sues to Regain Indian's Riches From White Wife

SF Chronicle - August 16, 1929.

SF Chronicle - Aug. 16, 1929.

LOS ANGELES, Aug. 15 (P)—An amended complaint to annul the marriage of Jackson Barnett, wealthy Indian, and obtain a refund of all property and money held by his white wife, Mrs. Anna Laura Barnett, was filed by the Government today.

The complaint followed the Government's victory in the Barnett case before the Federal courts of New York, which ordered the return of \$550,000 in Liberty bonds given by the Indian to the Baptist Home Missions Society. The Gov-

ernment plans to place the securities in trust for Barnett.

Three co-defendants were named in the amended complaint. They were Leslie Hewitt, California guardian of Barnett's property; Maxine Sturgess, Mrs. Barnett's daughter, and the Bank of Italy National Trust and Savings Association.

Mrs. Barnett is asked to produce all evidence of her marriage to the Indian so it can be annulled.

Barnett, known to his Indian friends as "Crazy Jack," in 1912 became wealthy by discovery of oil on his Oklahoma lands.

In 1920, the Government charges, Mrs. Barnett learned of the Indian's wealth. She was alleged to have carried him away in a taxicab and attempted to marry him, but officials of the county where Barnett lived knew him and refused to issue a license.

A month later, the Government alleges, she induced the Indian to go to Coffeyville, Kas., where they were married. A second marriage, the Government claims, was performed in Newton county, Missouri.

LOS ANGELES, CAL.  
ILLUSTRATED DAILY NEWS  
AUGUST 16, 1929

## U. S. Makes New Move to Untangle Indian's Wealth

Feeble old Jackson Barnett, wealthiest Indian in the world, whose name has been synonymous with trouble since the day, nine years ago, when, Uncle Sam contends, he was kidnaped into marriage, became the storm center of another legal action yesterday when federal authorities filed an amended complaint in their fight to untangle the man's financial affairs.

The complaint named as defendants, in addition to the wife, Leslie Hewitt, California guardian of Barnett's properties; Maxine Sturgess, Mrs. Barnett's daughter, and the Bank of Italy National Trust & Savings association. All are asked to detail properties they have received from Barnett.

Barnett and his wife, who was accused by the government of kidnaping and marrying him when oil was discovered on the old Indian's allotted land in Oklahoma, have been living for several years in a beautiful home at Wilshire boulevard and Rossmore avenue.



# Indians Sue Uncle Sam For \$12,800,000 on Land Deal Under Old Treaty

The United States government once promised to give every Indian man and boy in the state of California a pair of pantaloons and a red flannel shirt, and all the women and girls linsey dresses.

But the government didn't keep these and other promises, so the Indians—or rather their descendants—are suing for \$12,800,000.

More than three-quarters of a century ago, the "Great White Father" swore to give his Indian "children" food, clothing, cattle, implements, education and lands upon which to live and hunt in peace in exchange for 75,000,000 acres of California's domains.

## TRIBES FILE SUIT.

Now 20,000 Indians, descendants of the tribes which received these promises, have filed a damage suit through U. S. Webb, state attorney general.

The claim of these descendants of California's first inhabitants is based on 18 treaties made with the various tribes in 1851 and 1852 by United States Indian agents.

The tribes were called in solemn conclave with the white men at various camps. They smoked the pipe of peace, and the white men laid before them pieces of white paper, with much writing thereon. And interpreters explained to the chiefs that the writing was a promise that, if the Indians would give up all claim to their lands and to the soil of California, and would live in peace thereafter, they would receive certain gifts in exchange. The chiefs "made their marks," and the white agents set their signatures to the documents.

## LAND TAKEN.

Congress refused to ratify the treaties. The Indians never received the gifts, but their land was taken from them just the same.

Here is what the Indians were to have received, as quoted from one of the treaties:

"the United States will furnish them, free of charge, with 2500 head of beef cattle to average in weight 500 pounds, 350 sacks of flour of 100 pounds each . . . and will also furnish them with . . . one pair strong pantaloons and one red flannel shirt for each man and boy; one linsey gown for each woman and girl; 7000 yards calico, 1700 yards brown sheeting, 70 pounds Scotch thread,

four dozen pairs of scissors, 14 dozen thimbles, 5000 needles, one 2½-point mackinaw blanket for each man and woman over 15 years of age; 7000 pounds of iron and 6000 pounds of steel; 130 brood mares and seven stallions, 600 young cows, 36 bulls, 20 yoke of working oxen with yokes and chains, 20 work mules or horses, 42 plows, assorted sizes, 340 corn hoes, 140 spades, and 20 grindstones."

Amounts of the various articles named in the promise that never materialized varied according to the population of the groups of tribes with which each treaty was signed. Each treaty also set aside certain lands for the exclusive use of the Indians.

## WANTS FAIR PAYMENT.

It is this latter promise, in particular, on which the modern California Indian bases his claim. He does not ask for payment for the whole 75,000,000 acres. He probably wouldn't wear the pantaloons, the red flannel shirts, nor permit his women to appear in the linsey gowns, even should Uncle Sam at this late date decide to give them to him.

But he does ask payment at the rate of \$1.25 an acre for 8,800,000 acres which the government promised to set aside for Indian reservations. He also feels he ought to have the money all those pantaloons, red shirts, linsey gowns, needles, thimbles, thread, sheets and what-not would have cost. The bill comes to \$12,800,000.

And it seems quite likely that the Indian will collect, for Webb has presented his claim in the United States court of claims in accordance with a special act passed by congress which empowers the attorney general to take this action on his behalf.

Webb claims in his petition that the United States, notwithstanding its failure to obtain title to the 75,000,000 acres, seized the land, had it surveyed and proclaimed a part of the public domain, and sold and otherwise disposed of 15,000,000 acres for a total consideration of \$62,477,189.91.

## MOTHER'S BODY SAVES BABY

KINGSTON, Eng. — Mrs. Elizabeth Tribbeck was killed by a falling wall, but her body protected her 2-year-old child from injury.



## INDIANS SEE FREEDOM NEAR

SF Chronicle - Aug. 19, 1929

Miss Watts, Campaigner  
for California Red Men,  
Voices Optimism

Hope for action by the next Congress to emancipate California Indians from their present "paradoxical" position of being wards of the Government and at the same time American citizens, is held by Miss Margaret E. Watts, San Francisco public school teacher, and authority on the Modoc and Klamath Indians, on her return from her annual visit to these tribes.

Miss Watts interviewed a large number of Indians on her latest visit, among them Wade Crawford, member of the Klamath Tribal Council, who will be sent to lead the forthcoming fight in Washington.

### SITUATION ENCOURAGING

She declared that with the favorable attitude of the Secretary of Interior as evidenced in a number of matters relating to the Indians, the situation is more encouraging than at any previous time.

"What the Indian wants is full citizenship with property rights and responsibilities," Miss Watts said.

But while early legislation to remedy this situation is being sought, Miss Watts is primarily directing her attention to teaching Indian lore in the public schools. She spent Saturday arranging a large exhibit of her Indian collections for her opening class at the Commodore Sloat School, and her first lessons this year will be given today.

### BEST LORE AT HOME

Miss Watts has traveled in Europe and Asia, studying the lore of various races, but has come to the conclusion there is no lore more interesting or dramatic than that of the California Indians. She has made a study of these Indians during the last eleven years, has prepared a number of Indian pageants and written several books.

"One of my purposes in teaching Indian lore," she said, "is to get the pupils not only familiar with Indian legends, but to enable them to see their point of view, for the time is coming when Indian children, instead of being educated at the reservations will quite generally be educated along with the whites in the public schools."

FRESNO, CALIF. BE

AUG. 22, 1929

## Last Of The Wuchamnies

DWELLING of twelve members of once numerous tribe, who will receive \$4,000 each from the United States Government under treaties made seventy-five years ago when the tribe turned over its land to the government. The lower picture is of Felix Ichu, heir of Chief Henry Ichu.



## Valley Indians Await Payment Of Old U. S. Debt

By CLICK RELANDER

VISALIA (Tulare Co.), Aug. 22.—Twelve persons, remnant of the once famous Wuchamnie Indian Tribe, now living five miles east of Visalia, expect soon to receive \$4,000 each from the United States Government, in compensation for lands of which their ancestors were deprived through unratified treaties with the United States seventy-five years ago.

The twelve tribe members, known as the Ichu family, live in squatty brush and wooden huts near the George Magly corner and pick up enough money by working for ranchers and making baskets to provide the bare necessities of life.

But with the money promised to all in the tribe from Chief Henry to the smallest child, plans are already under way for a different mode of life.

They won't buy any house, Chief Henry said, but an automobile instead. A tract of land, adjoining the tribal burying ground, where hundreds of ancestors lie buried, will be purchased for a reservation. The tribe prefers to live in the open.

Recent years have witnessed the decline of the Wuchamnies, who steadfastly refused to marry into Mexican, Spanish or white families. For years these few, whose ancestors were part of the famous Yokut Tribe, the most powerful in the valley, and numbering thousands, have lived in the open, from hand to mouth.

When Dick Ichu, rodeo rider, was killed two years ago by a bucking horse, the family spurned county aid, but individual members visited neighbors and pledged work in advance until sufficient money for a burial in the tribal burial grounds north of Naranja was subscribed.

The ancestors of the Wuchamnie Tribe are responsible for most of the potholes along Tulare County mountains in General Grant National Park and Giant Forest. They were a tribe of basket makers, and Chief Henry's wife is teaching her daughter and her 16-year-old granddaughter the art of basket making, so it will live with the tribe and die with the tribe.

In treaties of 1851 and 1852, California Indians signed over 75,000,000 acres of land to the government, with the understanding that they be paid sufficient money to purchase reservations and farming equipment, but while the Indians gave up their lands, they received no money.

The grim story is told in a petition addressed by Attorney General Webb, prepared under authorization of congress.

Eleven million dollars is asked of the government by 10,000 Indians. This sum covered the cost of reservations at a price of \$1.25 per acre, promised in the treaties, and an additional \$1,800,000 for personal property services, improvements, livestock and agricultural implements.

CHICO, CALIF.—ENTERPRISE

AUG. 27, 1929

## JOBS FOR INDIANS

Secretary of the Interior Ray Lyman Wilbur is an official of common sense.

When he took office, he found one of his big problems presented by the half million Indian wards of the government. Most of them, living on reservations, suffer greatly from sickness. Infant death rates are higher among them than among whites; the tuberculosis rate is appalling.

Secretary Wilbur found that the Indian's great need was simply a job. Most reservation Indians are idle. Being idle, they never have enough money; hence they go hungry from birth to death, and because of their chronic under-nourishment are susceptible to disease.

So now Wilbur is going to remedy matters by providing jobs for them. They are willing workers. The southwest needs labor so badly it has imported 500,000 Mexican workers in the last decade. Wilbur believes that by hitching the idle Indians to these jobs he will go far toward solving both the "Indian question" and the Mexican problem.

Just a little California common sense.



SEP 12 1929

## EDUCATION FOR INDIAN CHANGED

Sherman Institute's Fall Term Begins New Policy

Superintendent Back With Program of Innovations

Vocational Training, Self-Reliance to Be Taught

RIVERSIDE, Sept. 11.—Advent of the fall term at Sherman Indian Institute this year marks the beginning of a new educational policy designed to train the more than 1200 Southwest Indians to be more self-reliant in the world of commerce and industry and more skillful in the art of home-making. This was revealed today by Frank Comser, superintendent of the local school. He recently returned from Washington, where he discussed this improvement with other Indian Department officials and with Ray Lyman Wilbur, Secretary of the Interior.

"The Indian mind," said the educator, whose school is noted throughout the United States, "grasps more quickly the industrial arts. It often has extreme difficulty in mastering the sciences and other academic studies.

"With this in mind, the school is to be turned more toward a vocational training center. The Indian Department believes the Indians should be trained to be better fitted to provide for themselves after leaving school.

"The academic side of their schooling will be slightly decreased this year and the vocational training built up. For the boys we have besides the agricultural study, in which most of them are adept, all the building trades, printing, auto mechanic, harness work and drafting.

"Girls will be given special training in home-making, domestic science and home arts, which include sewing. Other studies will be maintained but not in the ratio of past years," he revealed.

Eventually, according to Comser, Sherman will become an industrial school with the training almost exclusively vocational. Students enrolled in grades below the fifth will be sent to other schools and their places taken by older boys and girls. At present three-fourths of each student's time is to be given over to vocational training.

SAN DIEGO, CALIF., TRIBUNE  
DECEMBER 25, 1931

## City Hall Notes

A drive to widen University avenue from 80 to 100 feet gained strength yesterday when plans for establishing setback lines and for setting back curbs on the eastern end of the street were announced at city hall. The city planning commission has been compiling data for establishment of a 10-foot setback line on the street from Park boulevard to Euclid avenue as the first move to eventual widening of the avenue. The investigation by the commission has shown that most of the property is of sufficient depth to be unharmed by the widening.

Twenty-two Indians from the reservation near El Capitan dam site yesterday asked the city council for work on clearing the dam site. The Indians said that delay on the dam work has prevented them from improving their property and that they need money. El Capitan dam bill provides the Indians will not have to move from their reservation until the city starts storing water in the reservoir. Indians say the government has not yet provided a new reservation with the money paid by the city for the old lands.

SAN DIEGO, CALIF., SUN  
JANUARY 1, 1932

## SAVAGE HOPES FOR EARLY AID TO TRIBESMEN

Engineer Tells Council Reservation Change To Be Hastened

Hope for early relief for El Capitan Grande Indians, facing hardships on their reservation this winter because of delay over their prospective removal from El Capitan reservoir basin, was voiced by H. N. Savage, city hydraulic engineer, in a letter prepared for the city council today.

Savage said C. L. Ellis, of Riverside, Indian agent for Southern California, told him he will come here soon to hasten the removal of the Indians to a new reservation.

Savage also conferred with government officials on his recent trip to Washington about removal of the Indians.

Spokesmen for the tribe petitioned the council last Monday to give them work on El Capitan dam project. They claimed they had been unable to till their lands and that they face starvation through uncertainty over their future. The government is supposed to buy them a new reservation to take the place of their present lands, which will be flooded by El Capitan reservoir.

Savage said the Indians will undoubtedly obtain considerable work in connection with preparation of whatever new lands are obtained by the government for them and in erecting new homes and buildings.

SAN DIEGO, CALIF., UNION (50)  
JANUARY 13, 1932

## CITY DELEGATION WILL GO EAST ON EL CAPITAN DEAL

To Present San Diego's Need Of Reservoir Land Now Included in Reservation.

The city council today expects to authorize representatives to leave tomorrow for Washington to aid in expediting legislation for additional land at El Capitan.

This action will be taken in deference to Indian agency wishes that local representatives be on hand to explain details prior to submission of the Indian office's report to congress on its attitude. Additional lands required by the city for El Capitan constitute part of an Indian reservation.

News that Congressman Swing expects to be back in Washington Jan. 18 instead of Jan. 20 will hasten the council action on sending representatives.

Personnel of the city representation had not been decided definitely yesterday although it was indicated that Engineer Savage and Assistant City Attorney Daniel would form part of the delegation. Whether Mayor Austin will accompany them had not been determined yesterday. If Austin goes he plans to take steps toward facilitating action on construction of the new postoffice building here as well as in the reservoir land matter.

While the council has authorized the purchasing agent to call for bids on El Capitan dam, the bid call will necessarily await formal approval by the state engineer of detailed plans of the dam, it was said at city hall yesterday. State Engineer Hyatt reminded city officials by telegram that he had approved only the safety of the type of structure proposed, on the understanding that detailed plans would be checked before final approval is given. The detailed plans have been dispatched to the engineer by Savage, it was announced.

W. H. Holmes, deputy state engineer, is expected to start a final topographical survey of the dam site this week for use in connection with Hyatt's final consideration of detailed plans. Data obtained in preliminary excavations at the site are to be embodied in the report.

Plans for financing construction through sale of \$2,695,000 El Capitan bonds probably will not be completed until tomorrow, it was indicated at city hall yesterday. Under the plans a syndicate of San Diego and Los Angeles bankers will act as brokers for the city in disposing of the bonds.

An opinion was received yesterday from Thomson, Wood & Hoffman, New York bond attorneys, that there is no legal objection to selling the bonds through such a brokerage arrangement.

SAN DIEGO, CALIF., SUN  
JANUARY 14, 1932

## CITY OFFICIALS OFF TO PLEAD FOR DAM LAND

Property Owners Seek Protection In Capitan Action

A delegation of city officials was to leave for Washington, D. C., today to press the city's request for additional Indian lands in El Capitan reservoir basins.

Owners of property below the dam site have threatened to block the city's request to congress unless provision is made assuring them adequate water supply.

H. N. Savage, city hydraulic engineer, told members of the city council Wednesday that one of the property owners below the dam interested in the water question was the Fanita ranch, of which Robert P. Scripps is trustee.

### Savage Notified

Scripps notified Savage sometime ago, the engineer said, that he would take every action necessary to protect the interests of the 7000 acre ranch.

Savage said he assumed the Scripps interests would be represented by an attorney at the Washington hearings on the land question.

Riparian owners below the dam have prepared a petition to congress urging that in amending the act which several years ago sold to the city a portion of El Capitan Indian reservation, to provide more land for the larger dam now planned, and that congress make more specific the section regarding water supply to the riparian owners.

### Signature Authorized

Scripps has authorized Curtis Hillyer, attorney, to sign his name to the protestants' petition, it was learned.

Because ownership of the ranch is non-resident, the city legal department finds the water rights question may be carried into federal court. City attorneys, however, feel no alarm over the possibility of a federal suit.

Previous litigation which ended with the highest court affirming the city's prior paramount rights to all water of the river, will be upheld in any further suits, the city attorney's believe.

Making the trip to Washington will be C. L. Byers, city attorney, Mayor Walter W. Austin and Savage.

## Allen's Clipping Press Bureau

SAN FRANCISCO, CALIF.  
LOS ANGELES  
PORTLAND, ORE.  
CLIPPING FROM

S.F. Cal. JOURNAL  
DECEMBER 29, 1931

## CASH FOR INDIAN SCHOOL

Burned California Institution Will Be Restored

WASHINGTON, Dec. 28.—An appropriation of \$88,000 for restoring burned buildings at Greenville Indian School, California, was authorized today by the House. At the request of Representative Raker (Dem.) of California this amount was added to the items carried in the Interior Department appropriation bill providing for care and maintenance of Indian schools.

ESCONDIDO, CAL., TIMES-ADVOCATE  
JANUARY 5, 1932

## INDIANS SEND COUNSELOR

Believing that many legal points involving the Indians of the country will come up when the contest of Tom Hurley of Oceanside and George Westfall of Fallbrook for the county supervisorship of the Fifth district is heard today, Jonathan Tibbett, chief counselor of the Mission Indian federation at Riverside, arrived in San Diego yesterday afternoon.

At the election in November George Westfall, of Fallbrook, incumbent, defeated Tom Hurley by four votes in the race for supervisor of the Fifth district. Hurley contested the election, on the grounds that the Indians of the Pala reservation voted over the challenges of the judges of the polls.

Tibbet said the officers of the federation, which has a membership of more than 20,000 persons, including the Indians of California, Arizona and New Mexico, thought the trial would bring out many points of law affecting the status of the Indians, and sent him to San Diego to watch the proceedings.—Tuesday's Union.



California miscellaneous clippings (Misc.)

1922 - 1931



# Allen's Clipping Press Bureau

SAN FRANCISCO.  
LOS ANGELES.  
PORTLAND. ORE.  
CLIPPING FROM

RENO. REV. JOURNAL  
DECEMBER 17, 1922

## PLANS FOR CHRISTMAS FOR INDIANS UNDER WAY

Christmas plans for the Washoe Indians will be outlined at a meeting of the Washoe County Americanization board Tuesday evening at 7:30 o'clock at the Chamber of Commerce rooms. A full attendance is desired.

# Allen's Clipping Press Bureau

SAN FRANCISCO.  
LOS ANGELES.  
PORTLAND. ORE.  
CLIPPING FROM

WILLOWS, CAL., JOURNAL 552  
DECEMBER 18, 1922

## GRINDSTONE INDIANS WILL BE REMEMBERED

In accordance with a custom that has prevailed for years the little band of Indians at Grindstone will be remembered during the Christmas season. J. A. Meiser, photographer, whom the Indians call their "good big friend," assisted by County Clerk W. H. Sale, who every year interests himself in the movement, are taking up voluntary donations to gladden the hearts of the remnants of a tribe which about 70 years ago numbered thousands of Indians. Any persons desirous of contributing can leave the same at the Journal office.

BAKERSFIELD, CAL.  
CALIFORNIAN  
DECEMBER 18, 1922

## Will Send Presents to Indian Children

Following the usual session of Sunday school at the St. Paul's church on Sunday, the children's Manger service will commence at 10:30 o'clock. At this time the gifts of each child of the Sunday school class will be collected for the Indian missions.

Miss Margaret Gardette, who is superintendent of the Sunday school, states that this is an annual custom of the church.

# Allen's Clipping Press Bureau

SAN FRANCISCO.  
LOS ANGELES.  
PORTLAND. ORE.  
CLIPPING FROM

F. CAL., CHRONICLE  
DECEMBER 21, 1922

## Xmas Tree Fete For Tule Indians

### Tulare Women Provide Gifts for Reservation

Special Dispatch to The Chronicle.

TERRA BELLA, Dec. 23.—The Indian Welfare Department of the Tulare County Federation of Women's Clubs, under direction of Mrs. B. F. Butts, chairman, staged a Christmas entertainment at the school house on the Tule Indian Reservation for reservation Indians. Santa Claus and a big Christmas tree laden with gifts, shared popularity with a film version of "The Other Wise Man," while musical numbers were also given.

J. Garfield, Indian, in language of the Tejons, thanked the ladies, saying this was the first time white people from the other side of Deer creek had ever done such a thing. Ross Ellis, graduate of the Indian school at Riverside, acted as interpreter. The reservation comprises 60,000 acres. There are 155 Indians on it with about 400 scattered nearby in the valley under direction of supervisors. Mrs. Ester A. Holland is teacher of the school.

Tule Indians are prosperous and well behaved, according to Dr. Joseph Taylor, supervisor in charge. Within two weeks Dr. and Mrs. Taylor will go to Fallon, Nev., where Dr. Taylor will be in charge of Indian work in that State, while Harry M. Carter, now in charge at Fallon, will come to the Tule reservation.



DEC 28 1922

## SANTA VISITS INDIAN CHILDREN

Under the supervision of Mrs. F. G. Gunn, chairman of the child welfare department of the Woman's Club of Kelseyville, the Indian school children at the rancheria were given a delightful Christmas surprise on Thursday afternoon. A tree beautifully decorated and heavily laden with Christmas presents stood in the front of the school room. At about 3 o'clock several ladies and gentlemen from Kelseyville gathered at the mission and sang Christmas carols. In the midst of the singing Santa Claus appeared at the door and was invited into the room to distribute the presents to the wondering children. To each child he gave a large bag of oranges, apples, nuts, popcorn and candy. Each girl received a pretty doll, a book, a string of beads for her neck, some handkerchiefs, and a work bag fitted with needles, thread, needle, scissors, and a bag of beads. The boys received handkerchiefs, whistles, tops, knives, building blocks and books. The younger children were given rabbits which were made by the girls of the domestic department of the high school. Various other toys were given to the visiting little ones. At least two large boxes of cakes were passed around to all the children and to the mothers.

After the last song and remarks by the teacher, Mr. Ryder, Mrs. Gunn superintended the distribution of warm clothing and blankets.

The great delight of the little ones and the laughing, happy faces of the mothers, made everyone feel that this should be only the beginning of many more similar happy Christmas meetings at this place.

The scales which were purchased by the child welfare department of the Woman's Club have arrived and will be placed in the elementary school building. These scales not only weigh the child, but measure him also, and will be invaluable in testing the physical condition of the children of the community.

Miss Murray, county chairman of music, and also chairman of music of the Woman's Club of Kelseyville, has organized a choral chorus of Kelseyville women and girls. They meet weekly on Monday night for practice and are giving a good account of themselves at the club meetings. On the evening of December 17 this chorus had charge of the music at Women's Club Night given by the Community Church. Their Christmas carols were greatly enjoyed by those present.

The Christmas activities of the social service committee, Mrs. Brotherson, chairman, took the form of sending out Good Cheer boxes to some of the lonely of the community.

The Kelseyville club will hereafter have two meetings per month—on the second and fourth Fridays—most of the time to be taken by some particular committee. The committee on literature, Mrs. Irving, chairman, have promised a book review for each meeting.

maxwell Tribune

DEC 29 1922

## Indians Enjoy Xmas

The Stonyford Rancheria on the banks of Stonycreek was the scene of a very wonderful Christmas festivity in the role of a big Indian Dance and a lovely turkey dinner and all the fixings that go with it to make it a genuine Xmas feed. The main thanks for the feast is respectfully tendered to Supervisor Carpenter of Williams who made the allowance of \$25 for the Indians' Christmas feed and the people of Stonyford feel grateful to Mr. Carpenter for the interest taken in the Indians and to the other Supervisors as well. The dinner was managed and cooked by Mrs. Anna Kesselring and was composed of the following, roast turkey, and dressing, mashed potatoes, baked beans, bread, butter, cheese, several varieties of cakes, apples candies and nuts. Mrs. Kesselring kindly gave six large muslin sacks and filled them with candy nuts raisins, apples and oranges for the little kiddies of the rancheria. There were 22 Indians besides the children who enjoyed the nice dinner so kindly donated to them by the goodness of our Board of Supervisors. It came as a complete surprise to the Indians and they surely enjoyed themselves greatly.

Clovis, Cal.  
Independent  
Dec. 29, 1922

## Indians Celebrate Christmas

Rev. J. G. Brendel, missionary to the Indians, is now on his route carrying Christmas cheer to the tribes at the five stations he has charge of. On Saturday Christmas trees and entertainments were featured

at the Indian churches at Table Mountain and Dunlap. On Monday he will visit the Sycamore headquarters and the coming Friday all the Indians at Coarse Gold and Nippneewassee will hold high festival.



## Allen's Clipping Press Bureau

San Francisco, Cal.  
Los Angeles, Cal.  
Portland, Ore.  
Clipping from  
Fresno Cal. Republican—122  
December 20, 1922

### Dunlap Indians Find Cheer On Christmas

DUNLAP, Dec. 28.—Rev. J. H. Brandel, superintendent of all Indian missions for northern California and Rev. J. E. Recter, the resident missionary at Dunlap, gave a Christmas tree to the Indians here Saturday evening. The tree was beautifully decorated, there was hardly standing room in the Mission for the crowd. There was as many white people as Indians, and the Indians were jubilant with the many presents received as also were the visitors for all present received a gift.

INGLESIDE, CAL.  
ENTERPRISE  
FEBRUARY 8, 1923

## HOSPITAL PLAN IS DISCUSSED

Alteration in Plan of Building Is Talked Over by C. of C.

After discussing many topics for nearly four hours last night, the Chamber of Commerce board of directors, among other things, decided that the principal order of business at the next meeting will be a complete discussion of all details of the proposed community hospital for the city. At that time there will be a frank discussion of a possibility of a two-story plan as well as the one-story plan that has been accepted by the hospital committee thus far as the most feasible.

It was brought out that a large number of persons in the community, including a group of former nurses, believe that it will be more economical and efficient to have more than one story in the proposed building. It is understood that persons who take this view will have a full opportunity to air their beliefs at the coming meeting and it is possible that there may be a referendum of the members of the Chamber on the whole matter within the next few weeks.

This discussion came following a long parley as to the feasibility of the Chamber of Commerce undertaking the full responsibility of making the hospital drive a success.

### Appoint Indian Committee

Following a detailed and intimate account of the many problems that are faced in the attempt of the United States government to secure a national monument, made by Mayor S. C. Evans, who handled the entire discussion from a sympathetic point of view as far as the Indians are concerned, it was decided to have a standing committee on Indian affairs, with Mayor Evans as chairman with the authority to select the other members of the committee.

INGLEWOOD, CAL. NEWS 177  
MARCH 19, 1923

## HAWTHORNE WOMEN TO MEET AT DIX HOME

Hawthorne Woman's Club will hold its next meeting at the home of Mrs. L. E. Dix, 405 N. Birth street, March 20, 2 p.m. Mrs. Fred Clark will have charge of the program of the day.

California Indians will be the topic under discussion. Indian songs will be given by the club chorus. A large attendance is expected. Mrs. Harry Nichols of Raymond avenue will have the meeting of the club chorus at her home next Monday evening, March 19. This is an important session of the chorus and every member is requested to attend.

The Woman's Club and P.T.-A. will be the guests of Mrs. Kate Brew Vaughn at the Home Economics department, Los Angeles Express building, between Second and Third on Hill. Those attending will leave Hawthorne at 10:30 a.m. Wednesday, March 21. Notify Mrs. H. W. Hunt at the Hunt Hardware store so that plates may be reserved.

## Indian Mother Awarded Pension

S.F. Chronicle, April 30, 1923  
Veterans' Bureau Finds Tribesman's Aged Parent

They say that Uncle Sam soon forgets his fighting men, but there is an Indian woman of 70 of the Klamath tribe, thirty miles up the river from Requa, Cal., who does not believe it.

Sherman Steve was a full-blooded Indian of the Klamath tribe, who volunteered at the beginning of the late war. He arrived at the western front early in 1917 and was engaged in all of the principal offenses. Returning to the States, he was hospitalized and soon afterward died from tuberculosis incurred in service.

After a search of one and a half years by officials of the United States Veterans' Bureau, the aged Indian mother was discovered through information received from the District Attorney of Del Norte county, and a special representative went to Requa, hired a launch, and after traveling thirty miles up the Klamath discovered the aged mother eking out an existence by making baskets.

The compensation claim was quickly adjusted by the District office in San Francisco and the little old Indian mother has received a check for \$400 back pay and will continue to receive a mother's pension of \$20 per month for the rest of her days.

CHICO, CAL. ENTERPRISE  
MAY 19, 1923

## SAY MRS. BIDWELL ERRED IN GIVING NAME OF LEGATEE

Alleging that the late Mrs. Annie E. Bidwell, by "mistake and inadvertence" bequeathed \$2000 to the Occidental Board of Home Missions of the Presbyterian church, when she intended to leave the money to the California Synodical Society of Home Missions, the latter organization yesterday filed a petition in the superior court that the court order the \$2000 distributed to it.

The complaint declares that there is no Occidental Society of Home Missions. However, the petition asserts the work for California Indians is carried on by the California Synodical Society of Home Missions. It is alleged that Mrs. Bidwell was a contributor to this society and active in it for many years. The society is housed in the building of the Occidental Society and the petition asserts that Mrs. Bidwell confused the name of the society with the name of the



OAKLAND, CAL.,  
POST-ENQUIRER—200  
MAY 31, 1923

### Indians to Repeat 364 Realism of '49

SONOMA, Cal., May 31.—A realistic attack by Indians on stage coaches and emigrant trains in the heart of the Valley of the Moon will be a feature of the big Sonoma centennial celebration of June 30 to July 4, it has been announced by the committee in charge.

REDWOOD CITY, CAL  
TRIBUNE  
JUNE 1, 1923

### Indian Wedding at Los Angeles



In the first Indian wedding in Los Angeles since the Spanish days, Jimmie Lone Bear, fifty years, and Julia Wolf Moccasins, forty-eight years, were united in marriage by Judge Summerfield.

Los Angeles, Cal. Examiner  
JUNE 6, 1923

### Indian Girl Students to Spend Summer in L. A.

Forty-three Indian girls from the Fort Mojave reservation in Arizona yesterday arrived in Los Angeles and for the first time in their lives obtained a view of a metropolis. Although students of domestic science which they were taught at the Indian school, this is the first time they have been off the reservation. The girls made the trip to Los Angeles under the chaperonage of Mrs. Rilla M. De Porte, and immediately upon their arrival they were allocated to various families, in which they will demonstrate their knowledge of household economics until fall.



Sacramento, Cal. Bee  
JUNE 7, 1923

## NEVADA INDIANS WILL STAGE DANCES AT RENO

RENO (Nev.), June 7.—For the first time in thirty years in Nevada, the Piute and Washoe Indians will exhibit their war dance at the Indian village to-morrow and Saturday nights.

The war-stirring exhibition is to be staged by old warriors, many of whom participated in tribal wars and battles with the emigrant trains and early settlers of the West.

The exhibition is to include a medicine dance, snake dance, sun dance, and various tribal dances.



# DAM PROPONENTS PRESENT LEAGUE WITH FIGURES ON COLORADO RIVER PROJECT

Engineers Support Arguments for Boulder and Glen Canyon Sites With Maps and Drawings; Open Forum Free From Dissentions

Contradictory views of Arizona and other states of the Southwest relative to the site to be selected in harnessing the waters of the Colorado river were set forth yesterday in cold figures at the opening session of the League of the Southwest by engineers who have gathered from all parts of the United States to attend the conclave.

Simple discussions, replete with stereopticon illustrations showing figures and graphic charts prepared by men connected with research

work on the Colorado river for the last 20 years, marked the meeting as an open forum affair unmarred by a single argument.

George H. Maxwell, executive director of the National Reclamation association of Phoenix, Ariz., declared that the most impressive array of facts ever presented on the Colorado river question was placed before the delegates at yesterday's session.

An exposition of the Colorado river projects showing the advantages and disadvantages of the many different power sites under consideration, and other vital statistics concerning the reclamation and power problems was presented by W. G. Clark, pioneer engineer of New York.

Mr. Clark pointed out particularly the advantages of a dam placed at Boulder Canyon of rock-filled construction either 1250, 1,000 or 800 feet high, protected by a steel diaphragm which, he declared, could be constructed at a cost of approximately \$35,000,000.

His view, however, was held impractical by Mr. Maxwell, who asserted that a dam of similar construction only 800 feet high placed at Glen Canyon near Lee's Ferry would store fully as much water and insure delivery of half of the impounded water to Arizona for irrigation purposes.

Today the discussion will be turned to the Indian situation and

(Turn to Page Two)

## ENLARGED WATER MAIN SOLUTION AGAIN DELAYED

Chamber Directors Have Small Attendance And Put Off Discussion

Further discussion on the subject of replacing the old water mains on State street with larger pipe was taken up again by directors of the Chamber of Commerce at a special meeting yesterday afternoon.

George D. Morrison, city engineer, and V. D. Trace, superintendent of the city water department, also attended the meeting and pointed out the best possible means of solving the water shortage on State street.

No definite conclusions were reached by the directors, according to E. F. MacDonough, secretary of the Chamber of Commerce, but the meeting adjourned until a later date when an effort will be made to secure a full attendance.

At this meeting, MacDonough states, an attempt will be made to secure a definite expression from the directors in the form of a resolution recommending to the city council the action which they believe most practical in solving the water question.

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# DAM PROPONENTS PRESENT DATA ON PROJECTS

## Engineers Support Claims With Maps, Charts Before League Conference

(Continued from Page One)  
the consideration asked by the tribes of northern Arizona, Southern Nevada and Utah in return for their water rights.

### Today's Program

The program follows:

Address, Armando Santa Cruz, Jr.; secretary Board of International Waters; spokesman for commission representing the President of Mexico.

Address, Walter V. Woehlke, editor Sunset Magazine, San Francisco.

"Indian Problems of the Southwest," by Mrs. H. A. Atwood, chairman Indian Welfare Bureau, General Federation of Women's clubs.

"Colorado River Compact, and Colorado-Wyoming Decision," by L. Ward Bannister, vice president of Denver Civic and Commercial association.

### Discussion.

"California Indians" by Dr. John A. Comstock, chairman Indian Welfare League.

Address by the Hon. William Jennings Bryan, Jr.

### Afternoon

Airplanes land at 1:30.

"The Indian's Contribution to American Culture," by Mrs. Mary Austin, New York city.

"The Swing-Johnson Bill," by Phil D. Swing, member of Congress from California.

### Discussion.

Address by Ralph Criswell, president of the council of the city of Los Angeles.

"Indian Problems," by John Collier, secretary, American Indian Defense Society, New York city.

"Colorado River Problems and Indian Affairs," by Dr. D. T. McDougal, general secretary, American Association for the Advancement of Science.

## Granite Construction Urged for Boulder

Construction of a rock-filled dam at Boulder Canyon built of granite taken from the mountain overhanging the canyon at a cost of approximately \$35,000,000 was urged at the opening session of the league by W. G. Clark, engineer, of New York.

A concrete dam, Mr. Clark asserted, would not possess the necessary strength to withstand the tremendous water pressure and also would entail tremendous expense in shipping material to the site of the dam.

"The only types of construction which would bear up under the water pressure," he continued, "are the rock-filled type and the masonry type of dam. Engineers also have discarded the possibility of constructing a masonry dam at Boulder Canyon because of the tremendous expense, leaving as the only alternative the rock-filled type.

### Dam to Regulate

"By construction of an 80-foot dam at Bulls Head, several miles downstream from the Boulder Canyon site an equalization system could be evolved which would regulate the flow of the river and afford ample flood control. This dam also would enable the generation of sufficient electricity to run the machinery used in constructing the main dam at Boulder Canyon, Mr. Clark said.

Three sizes of dams which might be placed at Boulder Canyon were described by Mr. Clark in detail, showing the advantages of each.

"If a 1250-foot dam were built," he stated, "an ideal generation plant could be established near El Dorado, taking advantage of the topography of the country to provide a spillway from the reservoir through a separate canyon. The water to be delivered to the generators will be brought through cement-lined tunnels from the reservoir to the power houses, which will be placed about 30 miles below Boulder Canyon dam.

### High Level Necessary

"The defect in this plan lies in the fact that the water in the reservoir must be kept at a very high level at all times to keep the forebay filled, and in dry years, which occur about every 33 years, it is probable that the powerhouses would not be able to run.

"A smaller type of dam, built to a height of 800 or 1000 feet would necessitate the placing of the powerhouses directly below the dam and would be an efficient method but for the fact that a greater amount of water would be passed through the spillways, due to the smaller capacity of the reservoir."

Mr. Clark concluded by urging that the problems arising out of the dispute over the power which will be derived from the river be allotted to the states of the Southwest, to be used by the consumers at a predetermined rate, operating independently and not in competition with other

large classes the cost would be to the \$87 mark. Therefore, this was the figure on which the estimates were based by which the board of education drew its conclusion to vote the necessary \$957

Mr. Phelps mentioned that in another year the cost of educating a Junior College student would rise so that the entire cost of maintaining the college would be \$9000 instead of the present cost of \$7500

The matter was expedited by the board of education, since it is necessary to notify the Junior College faculty members at once whether they are to return. Had the board not voted money for the Junior College, the college would have been discontinued at the State Teachers' institution, and it would have been up to the board of education to place the college in with the high school or discontinue it. Discontinuance of the college would mean scattering of the students in other educational institutions amounting to the taking away of several thousands of dollars each month from Santa Barbara, it was brought out in discussions before the board.

the United States and that California, which once was regarded only as a mining and agricultural state, now ranks eighth in manufacturing and fifth in the number of manufactured products.

"California, alone," he added, "last year had an equivalent of more than 4,000,000,000 slaves ceaselessly turning the wheels of industry. This tremendous horde of servants is only a graphic illustration of the work done during a year by more than 4,000,000,000 kilowatt hours of electricity used in California annually.

### Arizona Second

"Arizona ranks next to California in the use of electricity, using approximately 144,000,000 kilowatts annually, and Nevada places third with an annual consumption of only 39,000,000 kilowatts. Arizona's chief concern in the division of the waters of the Colorado river lies in the fact that practically all the best power sites now being considered lie on the border between Arizona and Nevada.

"For the use of these power sites by other states of the Southwest in developing the hydroelectric power of the Colorado river, Arizona is demanding high royalties and refuses to become a party to the Colorado river pact.

"More than 6,000,000 horsepower can be developed without excessive effort by harnessing the Colorado river and regulating the flow of the water. This power can be distributed through practically all the states of the Southwest by means of the high voltage transmission lines which could be extended throughout the Southwest in a network making it possible for the electricity to be distributed to the points where it is needed most.

### Total Cost

"The total cost of this enormous project, if carried out in detail, would approximate \$1,000,000,000 and would require practically 30 years to complete. The present power market would not warrant such an extensive system and for that reason engineers agree that the system would not need to be developed to its maximum efficiency until about 1950.

"Census statistics indicate that at the end of 30 years the population of California will approach the 10,000,000 mark and her industries probably will have advanced accordingly.

"The huge volume of water which could be utilized for irrigation purposes by the construction of a dam at Lee's Ferry or Boulder Canyon also would afford another tremendous asset to the states of the Southwest.

"When the largest impounding reservoir now in use at Elephant Butte on the Rio Grande river, with its capacity of 2,600,000 acre feet is compared with the capacity of Boulder Canyon reservoir with a capacity of 25,000,000 acre feet, it appears as a comparatively small project.

"In considering the advantages of power sites, Utah and other upper states of the Southwest strongly favor the site of Lee's Ferry or Glen Canyon which will back up the water of the Colorado river for more than 100 miles into Utah.

"After considering the necessity of immediate action to stop the untold loss of energy which is yearly flowing down the Colorado to the Gulf of Lower California, it is apparent to engineers that the Santa Fe treaty should be accepted in its present form as the first step in solving the problem. Immediately thereafter the seven states of the Southwest should unite with the federal government in forming a permanent Colorado river commission composed of men most capable of handling the situation judiciously," Dr. Sibley said.

SON AT BATCHELDER'S



## League Conference

(Continued from Page One)

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## Water Problems Solved By Agreement

"Close cooperation between the Southwestern states and the federal government, and a stronger faith in the honesty of our fellowman, setting aside the political issues and concentrating on engineering problems, is the only way in which the Colorado river problem can be solved," Dr. Robert Sibley, electrical engineer, of San Francisco, declared in addressing the League of the Southwest conference yesterday.

Dr. Sibley pointed out that 70 per cent of the natural power resources of the United States is located in the western portion of

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### SON AT BATCHELDER'S

D. T. Batchelder, county farm advisor, is the father of a son born Wednesday morning. The new arrival is to be named Daniel T. Jr.



## Old Indian Filmed With Miss Talmadge

During her stay in the Mohave desert where she made scenes for "Dulcy," her latest comedy, Constance Talmadge met Chief Ug-Who-Tah, said to be the oldest Walapai warrior in the California desert. Chief Ug-Who-Tah is said to be 109 years old. He claims he remembers General Fremont and General Sheridan. After being photographed with the star, Chief Ug-Who-Tah explained that his name in English meant, "Eat Much Chuckawalla." The chief is very fond of lizards and gila monsters also.

SF Chronicle, June 10, 1923.

LAKEPORT, CAL., BEE  
JUNE 21, 1923

## JURY AWRDS \$52.50 IN \$6110 DAMAGE 36 SUIT OVER DEER

The noted damage case for \$6110 for seizure of carcass of deer, a horse, wagon and camp outfit, brought last fall by Bryon Augustine, Indian youth, against David Squires, was settled by the jury's verdict for \$52.50 in the Superior Court Tuesday afternoon. As the Indians, Gene Ray being associated with Augustine in prosecuting the suit, demanded the jury, their costs for jury fees and mileage, filing fees and reporting, amounted to nearly \$100, aside from attorneys' fees, so their judgment was an empty victory. In addition to the small judgment, the jury recommended that Squires return to plaintiff the personal property involved. Mr. Squires had written Augustine several times to come and recover the horse and wagon. According to the statement of C. M. Crawford, attorney for defendant, the proofs showed that the property claimed to have been converted was of the value of about \$100, which property under the law now belongs to Squires. It is reported however that Mr. Squires has no desire to retain the property or do any apparent injustice to the young Indians.

The case arose over an incident of the hunting season of last year. The complaint alleged that Squires forcibly dispossessed plaintiff of the horse, wagon, camping outfit and carcass of one three-point buck, on the Lakeport-Hopland highway traversing the Squires ranch. Squires claimed the Indians had been hunting on his land without his consent. In the original complaint, the value of the outfit was placed at \$250, \$150 for deprivation of the property, \$860 for the deer carcass, \$1000 for invasion of their rights as citizens, and \$5000 exemplary damages. In an amended complaint the total amount was reduced from \$7260 to \$6110. H. E. Witherspoon and W. H. Hazell were attorneys for plaintiff.

The case, heard by Judge Sayre, occupied all of Monday and Tuesday. The jury comprised John Timothy, foreman; Chas. W. England, Lowell Polley, Fred L. Barber, Albert S. Kugelman, Arthur Copsey, Robert D. Strickler, Geo. W. Johnson, Edward E. Lyon, Lawrence H. Fuqua, Chas. D. Lafferty and Oroville H. Hughes. Witnesses for plaintiff were himself, Gene Ray, William Fred and J. Van-Bebber. For defendant, himself, H. E. Witherspoon, M. J. Manning, Mrs. Donna Manning.



LAKEPORT, CAL., PRESS  
JUNE 23, 1923

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**W.W. McCONIKE INSPECTS  
INDIAN SCHOOLS**

W. W. McConike, Superintendent of Indian schools in this part of California, made an inspection of the Indian schools in Lake County on Thursday, visiting Upper Lake and Kelseyville. Mr. McConike reports an exceptional record in the Big Valley School of an average attendance, and progress. This school closes for the term on Friday and Mr. and Mrs. Rider are returning to their home in Ukiah.

SONOMA CAL. INDEX TRIB.—480  
JUNE 23, 1923

367  
James Hagan, one of the oldest Indians in Humboldt County, will attend the Centennial celebration in Sonoma. The old redman will wear the buckskin suit he wore before the white men invaded this section of the state.



### CALIFORNIAN OPERA

A "miniature opera" was heard at the recent annual meeting of the Pacific Musical Society in San Francisco, the work of a Kings county woman, Mary Carr Moore. The opera, called "The Arrow," is based on a Hopi Indian legend. The music is said to be interesting, and the work was well received.

This bit of news may or may not be important, according to the point of view. But it indicates, taken in connection with music reports from all over the country, a most healthy growth in American music.

A good deal used to be said in disparagement of American musical possibilities, chiefly by German critics, making much of the fact

that America, in having no native folk lore, had no basis for national music.

It is true that neither Indian nor negro folk tunes represent the thought of the American people. Yet they have become a part of the people's history. And the music based on these themes is not Indian or negro or any separate music, any more than the clear-toned bell is any of the metals which were thrown into the alloy from which it was cast. The bell is at once all of them and none of them, but itself, produced by the mixture of them all, and by the design of the artist.

parts of the report of the grand jury  
investigation. Attorney Pettini and  
Kenneth  
Quentin prison here today, as a re-

Sacramento, Cal. Bee  
JULY 14, 1923

### INDIAN YOUTH IS RETURNED TO COLUSA AFTER HIS ELOPEMENT

COLUSA (Colusa Co.), July 14.—Tom Dock, an Indian youth, who more than a week ago eloped with a Butte City Indian girl, was brought back to Colusa by Sheriff F. L. Crayton Thursday night, on a charge of embezzlement. The girl was left at Susanville, where the pair was caught. The car in which they left is uninjured. Dock will have his hearing Monday.

J. W. Browning of Grimes had Dock employed as foreman of some of his Grimes property, and sent him in one of his automobiles to Gridley to look after some property. He did not appear at Gridley. Mrs. Mary Mitchell of Butte City discovered her daughter, who had started for Gridley, did not reach her destination. She investigated, and helped to locate the pair at Susanville.

LODY WOMAN STRICKEN

## A Petrified Woman Dug Up In Creek

Agua Caliente Claims "Find" Which  
Resembles Indian and Bids Fair to  
Rival King Tut.

Agua Caliente bids fair to become the Mecca of scientists, beauty doctors and ladies anxious to preserve their good looks, for last week the well preserved form of a woman, thought to be an Indian, was unearthed from the creek bed where it had evidently rested for years.

The remains, consisting of head, arms and upper half of the body, are apparently petrified and in an excellent state of preservation. The statuesque stone beauty was discovered by workmen who were excavating and hauling out gravel from the bed of the creek near the Agua Caliente Springs Hotel. It took the efforts of two men to get the "woman" out after the discovery, for "a petrified woman weighs something, we'll tell the world," said her rescuers.

How the body found its way into the creek bed will never be known, although it is reported that an Indian burying ground was located in the vicinity and that the creek gradually encroaching and cutting out a wider channel, finally embraced the cemetery of the original settlers of Sonoma Valley.

The presence of many mineral springs in the locality lend authenticity to the belief that the petrification of the human body found here was due to the infiltration of the minerals in the wonderful water for which Agua Caliente is famous. Silica deposits were found near the spot where the petrified woman was uncovered.

The find has attracted much attention and Tom Corcoran, owner of the Agua Caliente Springs, has consented to part with his petrified guest and allow her to be exhibited by E. Perkins, of the village. All who have seen Sonoma Valley's original Venus declare her to be a perfect 36 and very well preserved, indeed, for her years.

Agua Caliente is liable to have started something that will rival the King Tut craze and has already started to try to dig up "Stella's" affinity.



SAN DIEGO, CAL., UNION 50  
AUG. 10, 1923

## ANAHUAC INDIANS PLAN PETE AT RESERVATION

Indians of the Anahuac reservation, three miles south of Pine Hills, will celebrate with games, horses, dancing and other entertainment Aug. 23 to Aug. 26 at the reservation. Games, horse racing, war dances "wild cat" dance and other games have been scheduled for the program. Those desiring to witness the celebration can reach the reservation by taking the road to Pine Hills and from there go three miles south.

Officers have been appointed by the Indians to take care of the celebration. Joaquin Pifio is captain, Augustine La Claffa, judge; Vicente Pifio and Marcella Pifio, council and Frank La Claffa, police officer.

FOWLER, CAL. ENSIGN  
AUGUST 15, 1923

Sixty-six Indian allotments in Shasta county will be offered for sale to the highest bidder at Redding October 6.

Sacramento, Cal. Bee  
AUGUST 15, 1923

## OPEN INDIAN GRAVES

LODI (San Joaquin Co.), August 15.—On opening an Indian mound near Tracy Lake, four miles northwest of here, Sunday six skeletons were found buried in a circle with their heads together and their feet out to the outer part of a twelve-foot circle.

In the circular grave were found a quantity of waumpum, a stone pipe, arrow heads made of obsidian and a large piece of carven abalone shell.

YREKA, CAL. NEWS  
SEPTEMBER 13, 1923

## Best Riders Coming for Rodeo Contests

Indian riders from as far away as the Hoopa and Klamath Indian reservations are expected to attend the Siskiyou county fair for the purpose of trying to ride some of the wild horses at the rodeo. No attraction that the fair board could have arranged for could attract more people than the rodeo will, especially when it is known that the greatest rodeo outfit in the West and the wildest horses and cattle to be found are to be used at the Siskiyou county fair rodeo.

Steer roping, wild cow milking, pony express races, bulldogging and other features will be included in the three day rodeo program, and some big purses are to be awarded to winners of the races and contests. The purses will be large enough to attract the best riders in northern California and southern Oregon.

The rodeo will be a typical frontier exhibition, revealing all of the hard-boiled stunts of the wild, open, romantic ranch life as it is known in the heart of the big western cattle ranges.

Sacramento, Cal. Bee  
SEPTEMBER 14, 1923

## LASSEN COUNTY FAIR OPENS TO-DAY

Rodeo And Cowboy Parade Begins Three-Day Exposition  
With Hundreds Of Visitors In Attendance

SUSANVILLE (Lassen Co.), Sept. 14.—Starting with a parade of cowboys at noon to-day, a real western rodeo opened the second annual Lassen County Fair, which will continue to-morrow and Sunday. Hundreds of visitors from many parts of Superior California and Nevada were thronging into the city early to-day to participate in the festivities, which, in addition to the rodeo, will include horse-racing, crop and stock judging contests, and dancing on an open air platform each evening.

Fifty bucking horses have been selected to match their brawn against the brain of more than 100 cowboys. Thirty bulls will be used in the bull riding contests.

### Many Race Entries.

Many entries have been received for the races. Some of the fast horses in the two states have been secured to run on the local track and indications point to fast times and close contests. The races will be judged by C. E. Emerson, Thomas Sharp and J. T. Long, while the field events will be judged by James McClelland, Roy Ramsey and Fred Johnson. John Doyle will be marshal.

Adding to the colorful outlay of the fair are scores of Indians—Washoe, Piute, Digger and Pitt—who have been straggling in here for several days to take part in the fair activities. As an inducement the fair has offered free camp ground, pasturage, wood, water and beef to the Indian visitors, and has also furnished a huge tent for Indian headquarters, where they hold their dances and games.

### Special Indian Department.

A special department has been created for Indian work in the exhibits in the pavilion and a number of entries have been received. A prize of \$50 is offered for the best example of Indian work. There is also an Indian pony race in the rodeo.



FRESNO CAL. REPUBLICAN—129  
SEPTEMBER 30, 1923

## Aged Indian 'On Go' Again Lucy Hite Scorns Young 'Uns

MARIPOSA, Sept. 29.—Old Lucy Hite is taken with the wanderlust again to the great distress of her friends and relations, for the old Indian is now so old that for the last year she has been unable to walk.

"But I want to go back and see my ranch," she says. "I haven't left it for the whole winter for 50 years, and if I can't go back now, I can't go back until spring." All that is very true, for the ranch is in a most inaccessible place and for that reason Lucy was taken down to live with some nieces and nephews in Mariposa, when a stroke of paralysis last spring made it seem impossible that she could live even this long.

"The young Indians are crazy," she says, adding, "they can't take

care of anything. I want to go back and see the house and furniture and the rose bushes, and see everything put away right before winter."

The old Indian is very dictatorial and the young ones, who go to see her often from all parts of the country, are now afraid to go near her any way except on foot or on horseback." If we come in a buggy or in a machine, she sure make us take her home, and then, what will she do when she gets there?" All the Indians who could stay with her are away picking grapes."

Old Lucy is known positively to be close to the hundred mark, probably older. All her life she has been a leader among her people. Old age has impaired her physically but her mind is still very active and perfectly clear.

BLUE LAKE, CAL., ADVOCATE  
SEPTEMBER 22, 1923

## WEITCHPEC- HOOPA ROAD IS OPENEED

364  
SUPT. MORTSOLF OF HOOPA  
INDIAN AGENCY GLADLY  
ANNOUNCES THE FACT

### IT IS BUILT ON A GOOD GRADE

This Road Shortens The Distance  
Between Eureka and Points  
Up Klamath River About  
Thirty-Five Miles

Supt. Jesse B. Mortsolf of the Hoopa Indian Agency gladly announces that the piece of road from Weitchpec to Hoopa, about 12 miles long, is now completed and was opened for travel last Wednesday. The road is narrow in places but is built on a good grade. It cuts out the Orick hill between Orick and the Klamath river at Martins Ferry, and it shortens the distance between Weitchpec and Arcata or Eureka by about 35 miles. At present, people traveling to Weitchpec, Orleans, Somes Bar, Happy Camp and points further up the Klamath in Siskiyou County, can go direct from Eureka, Arcata, Blue Lake, Bair's, Hoopa and Weitchpec, connecting there with the Klamath River highway.

Before long it is the intention of the U. S. Bureau of Highways to widen that new road to Hoopa, and extend it up the Trinity river to Willow Creek, where connection will be made with the Trinity Highway to Weaverville and Redding. It will follow the river all the way from Weitchpec to Willow Creek and it will cut out the steep hill between Hoopa Valley and Willow Creek.



CARSON CITY, NEV., APPEAL 540  
SEPTEMBER 22, 1923

### MISS CORWIN LEAVES \$8500 FOR INDIAN RELIEF

The will of the late Lillie R. Corwin, who died at Berkeley, Cal., on September 12, was filed for probate with the clerk of the district court yesterday, says the Reno Journal.

Under the terms of the codicil the deceased bequeaths her entire estate worth \$8,500 to the Lake Avenue Memorial Baptist church benevolent fund, Rochester, N. Y., with the stipulation that it be used in missionary work in behalf of the Indians, and especially those residing in Nevada.

Miss Corwin was not possessed of either father or mother, brothers or sisters, the will recites. She names as executrix Dr. Marcey S. Ricker of Rochester, N. Y., and in the event of her death or refusal to act she delegates J. B. Boyce of Stewart, Nevada, to administer the estate. If Boyce refuses to act or does not qualify, then Rev. Bremster Adams of Reno is delegated for the trust.

Motion on the petition will be heard at a later date.

The property consists of a note calling for \$1,000 which is secured by a mortgage on certain real estate, \$3,500 in bonds and \$4,000 in cash, most of which is on deposit in banks outside of Nevada.

FRESNO CAL. REPUBLICAN-129  
SEPTEMBER 23, 1923

## Tule Indians Are Studied Research Books Getting Attention Collection Of Work Praised

PORTERVILLE, Sept. 22.—Ed-ward S. Curtis of Los Angeles, noted "Indianologist" and author of "The North American Indian," a set of 20 volumes which covers virtually all Indians tribes of the United States, has been a visitor in this district for the past several days. Most of his time has been spent at the Tule River Indian reservation, where he has been securing data and pictures to use in his volume dealing with the Indians of central California.

On Wednesday of this week he was at guest at the Porterville home of Agent and Mrs. H. M. Carter of the Tule River reservation, who reside at 405 Kanai street. Mr. Curtis found great pleasure in examining Mrs. Carter's collection of Indians baskets and other Indian relics, declaring it one of the finest of privately owned collections he had ever seen. He took pictures of quite a number of Mrs. Carter's baskets, some of which will be used in his book.

Mr. Curtis has been at work for many years on the task of writing and publishing this set of books which has been declared the most gigantic undertaking in the making of books since the King James version of the Bible.

This set of books is proving a most valuable feature of the museums, colleges, universities and public libraries of the country, and is also to be found in a number of the private libraries and homes of well known people. It occupies a place in the library of King George of England and King Albert of Belgium. The latter buried his set of the books during the World war for safe keeping and after recovering them wrote Mr. Curtis they were none the worse for the experience and expressing anew his appreciation of the books.

The research work necessary in order to prepare such a work has been pursued under the patronage and support of J. Pierpont Morgan. The foreword was written by Theodore Roosevelt, who was keenly interested in the undertaking of

Mr. Curtis to preserve through text and photography the history and traditions of the first real Americans, the redman, now fast dying out—"a kind of solemn justice to a dying race thus to make known to future ages what manner of men and women were these whom we have displaced and despoiled."

In this unique work Mr. Curtis has been aided by Frederick Webb Hodge, formerly ethnologist in charge of the bureau of American ethnology, editor of the American Anthropologist, and now a member of the staff of the Museum of the American Indian. Mr. Hodge has acted in the capacity of editor in this work of Mr. Curtis.

Fourteen volumes are already published and the fifteenth is on the press at present. There will be five more volumes. According to Mr. Curtis, there is probably only a half dozen sets of his book in the state of California, practically all of these being in Los Angeles and Pasadena. They are to be found in the Henry Huntington library and art institute of the late Harrison Gray Otis in Los Angeles.

Mr. Curtis is an adept at photography and his books contain numerous beautiful illustrations of Indians themselves and of scenes taken upon the different reservations, collections of baskets, rugs, etc. Mr. Curtis has been devoting from six to eight months a year in continuous work on his books. During the remainder of the year he occupies himself at other things, a favorite avocation being motion picture work. He was one of the codirectors of the celebrated picture, "The Covered Wagon," now showing in Hollywood and which contains much that relates to the Indians of the middle west during the "days of forty nine" and the succeeding years. He also assisted with the filming of "The Ten Commandments," the big DeMille picture soon to be released. He worked for 22 weeks steady on this picture.

Sacramento, Cal. Bee  
SEPTEMBER 23, 1923

## MAY SELL HUGE INDIAN TIMBER TRACT

Negotiations For 526,000,000  
Feet In Klamath Reserva-  
tion In Oregon For \$800,  
000 Under Way

By LEO A. McCLATCHY.  
WASHINGTON, Sept. 28.—(Bee Bureau.)—The sale of 526,000,000 feet of timber on the Antelope Valley unit of the Klamath Indian Reservation in Oregon, it was learned to-day is being negotiated by the Indian Affairs bureau, which expects to realize \$800,000 on the deal.



# DR. G. W. JAMES FAMED COAST EXPLORER, DIES

Prominent Scientist Succumbs at St. Helena After Short Illness

EXPECTED LONG LIFE

Expires at 65 After Believing He Would Live to Be 100

George Wharton James, famous explorer, ethnologist and writer, died yesterday at a sanatorium at St. Helena, after an illness of two days. He had been giving a series of lectures in the bay cities when stricken, and was taken to St. Helena immediately. His home was in Pasadena.

Dr. James was born in England in 1858, and came to California as a young man on an exploring trip, during which he visited the Grand Canyon of the Colorado, and became so fascinated with the Indian life and geological conditions that he decided to devote his life to study and writing in this State and vicinity.

## NOTED ON COAST

For over twenty years, Dr. James was a familiar figure in the scientific life of the West Pacific Coast, and appeared many times on the rostrum in San Francisco, lecturing before scientific, professional and nature study societies.

In a lecture delivered in San Francisco several years ago, Dr. James declared he had learned the secret of long life, and stated that he expected to live to be a 100 years old.

He made wide research studies covering the geographical, geological, ethnological and archaeological fields of California, Nevada, Utah, Colorado, Arizona and New Mexico.

## AUTHORITY ON INDIANS

His work among the pueblo and California tribes of Indians attracted attention early and he was considered an authority on the Wallapai, Navajo, Apache, Havasupai, Zuni, Hopi and Acoma tribes. His explorations in the Grand Canyon was what first gave him fame, and few geologists covered the formations of that section so thoroughly.

He was the author of many books covering a wide range of subjects. Among his most popular works was "The Old Franciscan Missions of California."

He also served as scientific editor of various

## Noted Savant Dead



Dr. George Wharton James, explorer, ethnologist, scientist and author, who believed he would live to be 100 years old, but died yesterday at 65.

RUM PERMITS  
SUBJECT  
STATE

Ha

## Right Of Redman To Kill Deer Out Of Season Probed

ELKO (Nev.), Nov. 14.—Indians and whites have clashed in Elko County over the rights of the redmen to kill game out of season. Aroused by the slaughter of deer out of season, including does and fawns, Elko sportsmen have started an active campaign against the Indians, and two members of a large band were recently sentenced to sixty days in the county jail for killing deer.

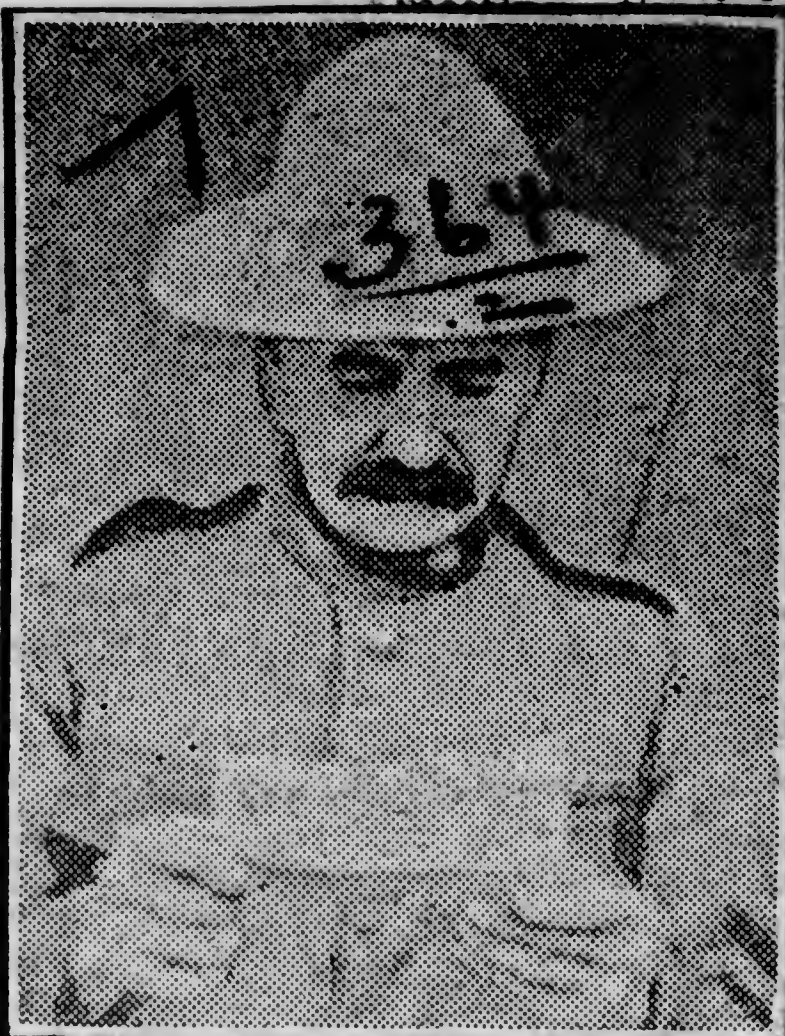
Leaders of the Indians assert that an old treaty gives them the right to kill deer or other game for food purposes. Under the terms of this treaty the chiefs are trying to secure release of the prisoners and continue their hunting. It is probable the courts will be called on to make a final decision in the controversy.

## DONATES TO INDIAN CHILDREN

The Kosmos Club ladies voted a Christmas donation to the children of the Indian school south of Ukiah. The committee reported favorably of their appearance and behavior, and their smiling appreciation of the treat.



LOS ANGELES, CAL.  
ILLUSTRATED DAILY NEWS  
JAN. 1, 1924



### SEEKS INDIAN WAR VETERANS' REUNION—

Anton Mazzanovich, who fought in Indian wars in Arizona from 1881 to 1886, is one of the leaders in a movement to have a reunion and encampment at Los Angeles of soldiers and Indians who participated in frontier battles.

Events could be staged. A government post could be arranged, with the old-time settlers' store, pack train and other means of transportation used in the frontier days. It also would be well to have an Indian camp where old Indian life could be seen. And the greatest rodeo of all times could be staged. The affair would attract thousands of visitors to Southern California.

Mazzanovich fought Chief Geronimo's Apaches in Arizona in 1886 as private under Gen. Nelson A. Miles, he said. He also participated in campaigns against the White Mountain Apaches in Arizona.

(Picture on Pages 12-13)

LINDSAY, CAL. GAZETTE  
JANUARY 4, 1924

## Indians Enjoy Merry Christmas; Clubwomen Help

The Tulare County Federation of Women's Clubs were responsible for the happy affair that took place at the Tule River Indian Reservation on Friday, December 21, when, under the direction of Mrs. Wm. Hilger, chairman of Indian Welfare, a Christmas program was presented.

Mr. and Mrs. Hilger, accompanied by Miss Kate Hunt, went to the reservation Friday morning, their automobile laden with gifts for every woman and child and candy, nuts and raisins for every one of the 170 Indians there. As they neared the agency happy faces looked from windows and greetings were called. Little children, spotlessly clean, smiled and waved their hands and told the joyful news, that the club women had not failed them. The Indians had placed a beautiful Christmas tree in the school house and the loaded car also carried beautiful Christmas tree decorations loaned for the occasion by F. L. Marble of Strathmore. The little children gathered about much interested in seeing the tree blossom in such new and lovely things.

At 2:30 o'clock, after the arrival of other visitors, including Mrs. R. W. Fenn of the Indian committee, all went to the school house, where to a crowded house the Indian children presented their first public program.

These children do not have the opportunity to meet the public that is so taken for granted in our public schools, and while shy, they acquitted themselves most creditably, much to the joy of the Indians and the club women.

Henry Ford, who had motored up from Porterville especially for the children's program, spoke very feelingly of his appreciation of their efforts and paid tribute to the steady friendship of these Indians during the past 40 years.

Sam Ellis, in clear well chosen language, expressed the pleasure of himself and his people for the interest of the federated club women in them and their children. An hour of "get-acquainted" followed.

In the evening at 7 o'clock, the people again all assembled in the school house and the following program was given:

Scripture story of the birth of Christ—Mrs. R. W. Fenn. Mr. Knickerbocker of Fresno gave a very clever talk on "Good Cheer in the Heart," which he illustrated by chalk sketches, much to the amusement of the audience. Mrs. Elliott of Porterville read "The Christmas Baby" by Rob't Burns. Mrs. and Miss Bailey sang "Silent Night—Holy Night." The children again gave songs and recitations. Mr. Garfield spoke of the pleasure it gave him and his people to feel that they had such good friends in the club women.

James Alto, the Indian policeman, who has held that office for 30 years on the reservation, was helpful in many ways.

The present and the treat were distributed and the Indians made the house ring with cheers for the women who had made the day a happy one.

The chairs were then removed and the adult Indians had a dance, the guests being cordially invited to remain, which they did, until a late hour, when amid hearty handclasp and a "Merry Christmas" they said good-bye, feeling it was good to have been there.

The Indians furnished their own music for the dance.



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The Indians furnished their own music for the dance.

## REUNION FAVORED OF INDIANS AND OLD PLAINSMEN

Anton Mazzanovich, aged 63, of 926 Seward street, an Indian war veteran, is one of the leaders in a movement to have a reunion and encampment at Los Angeles next summer of soldiers and Indians who opposed each other in frontier battles.

Mazzanovich is now trying to enlist the aid of civic bodies and officials of both the city and state in furthering the plans. He also has sought the help of a number of congressmen, he said.

Besides the Indians and veterans, former rangers and rough riders would be invited to the reunion.

"During the reunion and encampment, which might last four weeks," said Mazzanovich, "many noteworthy events could be staged. A government post could be arranged, with the old-time settlers' store, pack train and other means of transportation used in the frontier days. It also would be well to have an Indian camp where old Indian life could be seen. And the greatest rodeo of all times could be staged. The affair would attract thousands of visitors to Southern California."

Mazzanovich fought Chief Geronimo's Apaches in Arizona in 1886 as a private under Gen. Nelson A. Miles, he said. He also participated in campaigns against the White Mountain Apaches in Arizona.

(Picture on Pages 12-13)



### 364 JUSTICE TO INDIANS

The average citizen probably thinks of the American Indian either as the treacherous redskin of pioneer days or as a remote and mystic Hiawatha communing with such bits of nature as are available to him. That too few white citizens of this country think of the Indian as a present, living race, facing a good many modern problems, is attested in the neglect these native Americans have suffered in recent years.

Agitation in behalf of the Indian has begun, however, and should continue until it is certain that he is receiving just and generous treatment from his white brothers. If it is true that his health has been neglected, that his educational facilities are inadequate, that he is being unjustly deprived of his lands and of his proper means of subsistence, then all these things should be righted as swiftly as possible.

A committee appointed last April by the Secretary of the Interior Work has now completed its investigation and report. It urges that American Indians throughout the United States be given opportunity to develop like the rest of the people. A member of the committee says:

"The problem before us is to make as rapidly as possible the average American Indian citizen educationally as well equipped and as self-reliant and self-sufficient as the average citizen of any other racial descent.

"The taking from the Indian by conquest and fraud and finally liberty is the great wrong we must right. It would be a policy of selfish enlightenment to salvage this quarter of a million of human near-wreckage and thus enrich our citizenship."

Taking politics out of Indian affairs, enabling the Indians to maintain their unique customs while fitting them to make their own way successfully in our present civilization, recognizing the valuable contribution they have made and can make to our national life, and treating them as able and intelligent beings are some of the remedies to be applied to the present situation.

S. F. CAL. EXAMINER  
JANUARY 15, 1924

### Indian Children<sup>364</sup> Thank Mr. Hearst

The following letter was received yesterday from Mr. and Mrs. Amador Thrasher, in charge of field work of the U. S. Indian Schools in Northern California:

Lookout, Cal., Jan. 12, 1924.

"The Examiner,"

San Francisco.

To the contributor of happiness to our Indian children at Christmas time, we wish to extend thanks, and express for them their great feeling of gratitude and pleasure to know that they were remembered by the outside world.

When they learned beforehand that they were to be remembered by Mr. William Randolph Hearst, they were impatient for Christmas to come and for the dolls and other gifts to arrive. And great was their pleasure when the beautiful gifts came and were distributed in the different localities.

Again expressing thanks for the children to Mr. Hearst and the San Francisco "Examiner" for this good deed to Indian youth at Christmas time, we are,

Very thankfully yours,

Amador and Tressie Thrasher.

### Long Beach Cal. Sun-Mar. 18<sup>th</sup> 1924

### April Delegates Selected From Floor at Ebell

Delegates elected from the floor at Ebell club yesterday afternoon, who will report the Los Angeles district convention in Glendale on April 8, 9 and 10 are Mrs. Anna M. Baker, Mrs. E. R. Gibson, Mrs. Charlotte Higgins, Mrs. Julius Blum, Mrs. R. J. Booth, Mrs. Irwin R. Hall, Mrs. O. G. Hinshaw, Mrs. R. O. Baldwin and Mrs. L. D. Maurer.

Alternates elected in the same way are Mrs. C. A. Bradley, Mrs. L. M. Swope, Mrs. Henry C. Buell, Mrs. W. O. Fleming, Mrs. W. E. King, Mrs. C. A. Cover, Mrs. Byron Wilson, Mrs. A. J. Dinger and Mrs. Henry Kinzell.

Mrs. Van de Water will be a delegate by virtue of her office in the club, and she was empowered yesterday to fill any vacancies in the list of delegates or alternates.

Members voted to support Senate bill 966, which pertains to constructing the San Carlos dam in order that Pima Indians of Arizona may have water for irrigation purposes, but senate bill 2313, which provides for taking the affairs of the five civilized tribes of Oklahoma Indians away from the jurisdiction of local probate courts and investing them in the department of the interior, was laid over until Mrs. Clay H. White, Ebell's chairman of Indian welfare, can supply detailed information on the subject desired by many of the members.

#### To Help Indians

Mrs. White presented a resolution asking for \$10 to help buy supplies for 30 California Indians and this was unanimously passed. She stated that two other Long Beach clubs have contributed to a fund to purchase food and clothes for these Indians, whose names were supplied to Mrs. L. J. Gillespie, chairman of Indian Welfare for Ebell club of Signal Hill. Mrs. Gillespie, plans to visit the Indians, in company with several other Long Beach women, and give them such assistance as it is needed.



RIVERSIDE, CAL., PRESS

SEPTEMBER 15, 1928

## WELL KNOWN INDIAN CONVICTED BY JURY

Lee Arenas, one of the prominent members of the Indian tribe living at the Agua Calientes reservation at Palm Springs, was convicted by a jury in superior court of driving while intoxicated.

The jury, in rendering the verdict, recommended 90 days in the prison camp as sentence. Arenas will be sentenced by Judge William E. Dehy, who presided at the trial, next Tuesday morning.

Arenas was seriously injured in an automobile accident which took place between Palm Springs and Banning last June. He was taken to the Banning hospital for treatment. Members of the hospital staff testified in the trial yesterday that he had been drinking, and officers stated he had been driving erratically before the wreck.



RED BLUFF, CALIF.—NEWS  
JUNE 4, 1929

### HOOPA INDIAN HERE CREATE EXCITEMENT

Chester Davis and Newton Baldy, Hoopa Valley Indians, appeared on Red Bluff streets this afternoon in all the paint and paraphernalia of the aborigines, creating considerable speculation as to whether an Indian war had broken out. Questioned, however, it developed they were advertising a dance being given by four different Indian tribes of Humboldt county, at Anderson this evening. They said the dance would be pulled off, rain or shine.

LOS ANGELES, CAL., TIMES  
AUG 27 1929

### Indian Artisans Get Assurances of Fair Practice

Indian artisans are assured more equitable revenue and a broader market for their wares by a recent ruling of the Federal Trade Commission, it was revealed yesterday in a letter, to W. J. Endicott, former inspector for the department, of 1191 Queen Anne Place. The communication was in reply to a protest Endicott sent to the Department of the Interior against the advertising of spurious Indian goods.

Under date of the 12th inst. Scattergood informed Endicott, the Federal Trade Commission issued a ruling classing as "unfair trade practice" the use of the word "Indian" in connection with the advertising and sale of products not made by Indians, and serving notice that the practice must be discontinued. Endicott further was assured that his suggestion that the marketing of Indian products be supervised by the commission is under advisement.

San Francisco Chronicle  
Sept. 3, 1929

## MINERS DIG UP FOOT OF CHILD, GIANT'S BONES

Remnants, Believed Those  
of Jurassic Period,  
Found in Idaho

POCATELLO, Idaho, Sept. 2 (AP)—Discovery underneath a coverage of 350 feet of limestone of what is believed to be human remains along with those of some gigantic mammal, was regarded here today as of possible importance in indicating the early existence of man.

The bones, including what appears to be the petrified remnant of the foot of a human child, in good state of preservation, were found Saturday night about half a mile from lava hot springs in the workings of the Bannock Manganese Mining Company.

### JURASSIC PERIOD

It is thought the bones may belong to the Jurassic period known for its prolific and diverse fauna. They were found in a bed of manganese ore, 600 feet above water level.

"We stumbled into these fossils just after breaking through a six-foot wall of very hard limestone," said William Sharp, manager of the mining company. "Beyond that, at a distance of approximately fifty feet, is a wall of quartzite.

### ONCE DINING ROOM

"It is conceivable that this was once a cave and that the mammal, whatever the species may have been, was taken there to be eaten. This cave hardly could have been large enough for an animal of such size to have gone there of its own accord, so that the theory of this having been a dining room appears to be tenable."

Sharp ordered the work at this point be held back to give scientists an opportunity to study the premises and see whether they contain anything else of interest to anthropological research.



# TRIBUTE PAID FAMED SHERIFF MURDERED IN PENDLETON JAIL BREAK

*Oregon Journal* Sept. 8, 1929.

On September 18, the opening day of the 1929 Round-Up, the heroic bronze of Til Taylor, former sheriff of Umatilla county, slain in a jailbreak at Pendleton, and the work of the celebrated sculptor, A. Phimister Proctor, will be formally dedicated at Pendleton. In the accompanying article Fred Lockley of The Journal staff pays tribute to the memory of Til Taylor.

By Fred Lockley

Today the heroic figure of Til Taylor cast in bronze, looks out over the rolling hills he loved so well. Shortly after Til Taylor was killed, I wrote a tribute to him, in which I said: "Til Taylor has taken the long trail. He died with his boots on. He died in harness, courageously performing his duty. He died by the hands of a man whose life he had spared. I knew Til intimately. He never raised his voice, never became excited, never broke his word—he was respected and feared by the forces that prey, more than any other sheriff in the West. He was of the old regime of sheriffs—the outdoor type—who believed in doing their duty to the utmost, without fear or favor. It is to be hoped that Proctor will cast him life size in bronze, astride of a bronze horse, so that every visitor to future Round-Ups may see him looking down in friendly approval, on the Old West, he loved so well." My hope has been realized.

Til Taylor was of pioneer stock. I knew his father Dave Taylor, intimately. When I used to go to Athena, Dave Taylor and I would sit on a bench in front of the livery stable, and we would talk of the old days. Dave Taylor served as deputy sheriff under Sheriff Sperry. He was deputy sheriff of Umatilla county at the time White Owl, Apes and Quintatumps were hanged for murdering George Coggan.

Dave's brother, Daniel M. Taylor, also served as deputy sheriff of Umatilla county.

He served under Sheriffs John A. Pruitt, Robert Sergeant, John L. Sperry and William Martin, and also as a deputy United States marshal under W. J. Furnish and S. L. Morse.

Til's father, Dave Taylor, came with his people across the plains to the Willamette valley in 1852. Dave's great grandfather Jesse Taylor, with two of his brothers, came from England to America, settling in Virginia. Dave's grandfather, named Jesse, after his father, had five sons and three daughters. He founded the town of Taylorville, Virginia. One of Jesse's sons, Samuel, born February 4, 1807, married Nancy Ann Phipps, who was 15 years old at the time. They had a large family, of whom Dave Taylor, the father of Til, was a member. Dave Taylor's father and mother were married on January 22, 1829. Before they left Virginia, they had four children, William, Jesse, Noah and Jane. After they moved to Terre Haute, Ind. eight more children were born to them, Preston, Sarah, David, Mary, John, Daniel, Squire and Mariah. In 1850 the Taylor's moved to Rock Island, Illinois, where they had another child Samuel.

When they crossed the plains in 1852, Dave's father, Samuel Taylor, was elected captain of the wagon train. At Fort Laramie Dave's 15-year-old brother Preston died of the cholera. William Taylor, his father, died of the cholera, in the Black Hills and two of his sisters, Sarah and Mary, died while the wagon train was camped on Snake river.

## CAME DOWN RIVER

Til's grandmother, Nancy Ann Taylor, chartered a flatboat at The Dalles to take the family and the goods to the Willamette valley. Will and Dave drove the cattle down the Indian trail to Portland. They spent the winter of 1852 in a small frame house at the corner of Third and Washington streets, where the Dekum building was later built. In 1853 Til's grandmother ran a boarding house at Tumwater, Wash., where she boarded 60 mill workers. Mrs. Taylor, in 1855, moved to Yreka, California, with her children. In December, 1855, she married Sam Waymire, a brother of Fred Waymire of Polk county. Mrs. Taylor, by her second marriage, had two children. Jacob Waymire was born in 1856 and Alexander in 1858.

When I interviewed Daniel M. Taylor some years ago, he said, "Til Taylor was one of the coolest men I ever saw even if he was my nephew. Til rarely carried a gun, yet he arrested criminals who had the reputation for shooting at the drop of the hat. He never forgot a man's face nor his voice. He was one man whom criminals couldn't shake off their trail. One time an escaped prisoner apparently had thrown all of the officers off his track. He thought he was safe because he was in another state. One day the telephone rang in the farmhouse where he was staying and central said, 'Long distance wants you.'"

"He thought it was some of his cronies, so he answered the phone, but the person at the other end of the wire was Til Taylor. Til said, 'I have no warrant for your arrest—if I had, it wouldn't be any good in this state. I have gone to a lot of trouble to locate you. Sooner or later I am bound to get you. Why not face the music, take your medicine and have it over with? If you will promise to stay where you are, I'll drive out tomorrow and come and get you.' The escaped prisoner said, 'All right Til, come on out, I'll wait for you. At

least we can talk it over. But come alone, or you'll have your trip for nothing.'

## GOES FOR MAN

"Til drove out the next forenoon, talked the whole matter over with the man and together they drove back to Oregon. Til got him off with a year in jail, in place of a sentence to the pen. The prisoner, when asked about it, said, 'Til is the kind of a man you can't help trusting and liking.' Too bad you didn't ask Til to tell you about some of the early day characters around Athena—such as Hank Vaughn. I knew Hank in Canyon City. He had come from Kelton, Utah, where he had been working in a blacksmith shop. Hank was about 17 years old when he came to Canyon City. I saw him have a fight with a man on the streets of Canyon City. Hank pulled his gun and shot at the man. The bullet hit high on the man's forehead, glanced and passed completely over the top of his head and cut his scalp open.

"In 1867 Hank got in with a bunch of rough characters who were running horses out of the county. Frank Maddock, sheriff of Umatilla county, was given a warrant to arrest Hank for horse stealing. He found Hank and a companion camped on Burnt river, near the Express ranch. Maddock got the drop on them while they were asleep. He told them to throw up their hands. Hank's companion grabbed Maddock's revolver and in the struggle Maddock was shot under the eye, and eventually died of the wound. Maddock's deputy was also wounded. Hank came in later and surrendered. He claimed that he thought they were being held up. He was tried at Pendleton, convicted and sentenced to a term in the pen. I arrested Hank several times, and so did my brother Dave.

"But when it came to arresting men, I think Til had more nerve than anyone I ever saw. One time an escaped prisoner emptied his gun at Til. Til said to him, 'Son, if you're going to follow the kind of a career you have set out on, you'll have to learn to shoot better than that.'"

## SHOT BY NEIL HART

Til Taylor was killed by Neil Hart, whose father was a Mexican and whose mother was a squaw. In killing Til Taylor, Hart killed one of the squarest men that it was ever my privilege to meet and one of the best known and best loved sheriffs of the West.

On August 25, 1920, I received a letter from William G. McAdoo in which he said: "Dear Mr. Lockley: I just received The Oregon Journal of July 27, containing your article about Til Taylor and I must say that nothing has happened for a long while to shock and grieve me so much as the death of this splendid fellow. I cannot tell you how grieved I am to learn of the death of this valuable citizen and brave and splendid American. The Pendleton Round-Up will never be the same without Til Taylor. He was a rare man and one could not help being impressed with his fine qualities."

During the four years I lived in Pendleton, when Til was sheriff, I used to drop in and chat with him frequently. One Sunday Til and I were sitting in his office. He was showing me the pictures in the rogues' gallery. I said, "How does it come, Til, that you can arrest men who swear they will never be taken alive, if you never use your gun?"

## TRIED TO BE SQUARE

"Most criminals respond to fair treatment," he said. "I try to be square with them. I never pull my gun on them—I reason with them. If you get excited and act in a blustering manner, you are apt to get the map you are after excited, and he is apt to shoot. They know that I mean business—they rarely want to add murder to the other mistakes they have made. Lots of prisoners would rather surrender to me than to almost anyone else—they have faith in me. They know I'll do just what I say. Being a sheriff is just like any other job—you have to study and try to keep learning all the time. If you ever write anything about me, Fred, put the soft pedal on the bad man stuff—that's all right for the movies, but it doesn't happen that way in real life.

"I can illustrate what I mean by telling you of a couple of men my brother Jinks and I brought in from the agency. A prisoner up for life who had the reputation of being a bad man—one who would shoot to kill before he would be taken—escaped from the Oregon penitentiary. Jinks and I traced him to an abandoned house on the agency. I told Jinks to stay at the gate and hold the horses and I would go into the house and bring him out. I looked all through the house but couldn't seem to locate him and yet there were no tracks leading away from the house. Finally I noticed a small trap door in the ceiling of the kitchen. It was just large enough to crawl through. The ladder was gone, so I dragged a rusty kitchen stove under the trap door. I climbed on the stove, got a hand hold on the opening in the trap door and drew myself up. It was so dark in this little attic that I couldn't see.

"I said, 'My name is Til Taylor. I

am the sheriff of this county. I have come to get you. Come on down into the kitchen so we can talk the matter over.' I was surprised to hear two voices say, 'All right.' I let myself down and waited for the men to come down. They let themselves down on the stove and I said, 'You might as well come on in with me.'

"We walked out to the gate together and Jinks and I took them in to the county jail in Pendleton. One of them was the murderer who had escaped from the penitentiary. He had fallen in with a hold-up man who also was wanted. They thought that I had a posse with me and they were very much surprised to find that my posse consisted of but one man—my brother Jinks.

## WOULDN'T KILL MAN

"Once in a while a man shoots at me, but not very often. I never have killed a man and I don't intend to. I have had men empty their guns at me. Then I have gone up to the man and told him he better come along—the game was up and there was nothing in the kind of life he was following."

I doubt if Til ever made a promise he didn't keep. He was one sheriff who had the job by acclamation. Had he not been killed, he probably would still have been sheriff, for, irrespective of politics, every man, woman and child in Umatilla county was his friend.



MAY 15, 1931

## LIBRARY HEAD



Nipo Strongheart, well-known Indian, who besides being a technical director and player in pictures, has started one of the largest reference libraries on the Indian in the Southwest.

### Indian Film Worker Has 6500 Books on Early American Red Man

By JANE JACKSON

Nipo Strongheart, technical director of motion pictures and native of the Yakima nation of Washington, brings to Hollywood one of the largest reference libraries in the Southwest on the early American.

In connection with his library of 6500 books Strongheart maintains a priceless collection of Indian arts and crafts with illustrations of their origin.

#### Library Opens Today

The library opens today at 1722 Buckingham road with reference volumes dealing with history and biography of America and Great Britain, international and interracial ethnology and anthropology, archaeology, philology and ethnography as well as endless collections on primitive arts and crafts and important wars of historical interest.

Strongheart is affiliated with the Smithsonian Institution, with the Bureau of American ethnology, Oklahoma, Nebraska and Wisconsin state historical societies, University of West Virginia, where he was director of arts and crafts as conducted by the government. His biography is carried in the National Cyclopedia of American Biography.

#### Colorful Background

He has been closely connected with the show business for many years, having served as technical director for Cecil B. De Mille, Sam Goldwyn, David Belasco and has played in many film productions. He served as a scout for General Pershing in Mexico as did his father for Colonel Roosevelt in the Spanish-American War. During the World War he raised \$53,000 in Liberty loan bonds and inspired 3300 Indians to join within ten days.



WLER. CAL. ENS.  
FEBRUARY 15, 1923

# FOWLER CLUB IN MONTHLY SESSION

10-LONG BEACH

# With Plea

APR 25, 1923

**Siox Indian  
Speaks Before  
Ebell Section**

Freeman

Section  
Freeman of Lectures on  
His

36  
Ebell Section  
Freeman of His  
Lectures  
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A. T.  
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**BUDGET SLASHED  
MILLIONS, GOES TO  
TOMORROW**

SLASHES, GOES TO  
MILLIONS, TOMORROW  
HOUSE  
Increases Made by Solons to  
'Stay Cut,' Governor's  
Final Word  
VE SETS RECORD  
s Vetoed Fr  
Bills

es Made by Solons to  
Stay Cut, Governor's  
Final Word

**EXECUTIVE SETS RECORD**

State Head Has Vetoed Forty  
Signed 120 Bills in

The Rincon reservation was surveyed the past fall and the La Jolla reservation is about half finished. Each Indian is receiving approximately five acres of irrigable land and ten acres of tillable but not irrigable land in these two reservations. The land that is tillable but not irrigable is suitable for dry farming.

is the real American. ... taking care of himself if the government would give him the chance that is open to any alien immigrant who comes to this country.



stuck together

Original Defective



"The Case": California Indians vs U.S. - Folder 1

1931 - 1939



# WEBB TELLS OF ACTION AGAINST U. S.

## \$1.25 Acre Asked for Lands Taken From First Settlers

By HERBERT W. SLATER

You may be interested to know that hardly a day passes that representatives of the American Indians or their friends in this county do not call to see me or Congressman Clarence F. Lea seeking information as to how the case of the California Indians versus the United States of America is proceeding in the Court of Claims at Washington, D. C.

There is an action pending in which California Indians are seeking to obtain recompense from the United States under promises made in certain treaties in the early forties. Some of the treaties were made in Sonoma county.

While in Sacramento recently I consulted Attorney General U. S. Webb who has brought the action in behalf of the Indians of California and he has prepared a statement setting forth the developments to date. It follows:

### STATE OF CALIFORNIA Legal Department

By Attorney General U. S. Webb  
San Francisco, April 27, 1931.

You have asked for detailed information respecting the case now

pending in the Court of Claims of the United States entitled, "The Indian of California, Claimants, by U. S. Webb, Attorney General of the State of California, vs. The United States," and in compliance with that request I am submitting herewith a copy of the petition and a copy of a letter addressed by me April 23, 1930, to the Department of Justice at Washington, and a copy of the reply thereto, and I will here attempt to give a narrative of the facts upon which this proceeding is based.

### PROVISIONS OF TREATY

In 1851 and 1852 the government of the United States, through its representatives, agreed upon the terms of treaties between some eighteen tribes of Indians in California and the federal government, and the negotiations relative thereto proceeded until the eighteen treaties were drafted, executed by the representatives of the Indians and by the representatives of the government and transmitted to Washington for ratification. These treaties provided for the surrender by respective tribes of Indians of certain lands occupied by them and the right to the occupancy of which was therein recognized, and the conditions of such surrender and the compensation to be paid therefor were in each instance fully described in the particular treaty.

The Indians acting in good faith and believing of course that the treaties were concluded, surrendered the lands in question, possession thereof was taken by the federal government by its representatives and the lands subsequently disposed of, or perhaps in some instances still held by the government. The treaties, however, were never ratified, the government obtained, has enjoyed and still enjoys the beneficial use of all which it sought to gain from such treaties, and the Indians gained nothing.

At frequent intervals during this long period the representation of this injustice was made to congress, but further than repeated investigations all resulting, so far as I am aware, in no more than the re-establishment of the ultimate facts which I am stating.

### SUIT AUTHORIZED

In 1927 the legislature of this state, anticipating some favorable action by the federal government, passed an act which is found in the statutes of that year, at page 1092, entitled:

"An act authorizing the Attorney General to bring suit against the United States in the court of claims in behalf of the Indians of the State of California in the event that the congress of the United States authorizes the same."

That act, consistent with this ti-

le, authorized the bringing of the suit in the event of the anticipated action by congress, and provided, in particular, that the expenses of such suit should be paid "from moneys appropriated to the attorney general" for such purpose.

The anticipated action of congress resulted in the passage of an act, which was approved May 18, 1928. This act is too long to quote here, but it provides that

"All claims of whatsoever nature the Indians of California as defined in section 1 of this Act may have against the United States by reason of lands taken from them in the State of California by the United States without compensation, or for the failure or refusal of the United States to compensate them for their interest in lands in said state which the United States appropriated to its own purposes without the consent of said Indians, may be submitted to the Court of Claims by the Attorney General of the State of California acting for and on behalf of said Indians for determination of the equitable amount due said Indians from the United States," etc.

Jurisdiction of such proceeding was conferred upon the court of

claims of the United States and the right of appeal preserved, etc.  
**SEEK \$1.25 ACRE**

The Act provides for the submission to such court of claims, provides that in the event of recovery the lands taken shall be considered of the value of \$1.25 per acre, but an estimate of the value of the personal property which was to be delivered to the Indians pursuant to the treaties was not made.

Section 5 of the Act provides in the event a judgment be rendered in favor of the state, from such judgment California shall be reimbursed for the expenses which it has incurred and paid in the prosecution of the action.

Section 6 provides that the amount of such judgment shall be placed in the treasury of the

(Continued on Page 11)

### NO PRO RATA PAYMENT

Again, you will note that the act provides that the moneys recovered shall not be paid to the Indians individually, or per capita, but shall be used for their benefit in the ways specified. I make note of this condition, for many Indians and others have had the mistaken idea that the moneys ultimately recovered would be distributed pro rata among the Indians.

That the expenses of this proceeding may be adequately provided for a bill making appropriation of \$15,000 was introduced into the senate of the State of California at this session by Senator Breed, has been favorably reported by the finance committee. This item of expense it was deemed not of the character that should be included in the budget and for that reason was separately presented. The petition, which I enclose

perhaps but imperfectly presenting will cause no abatement of that interest.

I deem it proper to say that in the presentation of this matter to the departments at Washington I have met with the most sympathetic interest and the most earnest desire to right, insofar as possible, a wrong which all admit, and I have been especially aided in this regard by the California delegation to congress, and particularly by the Hon. Clarence F. Lea and the Hon. Harry L. Englebright.



## STATE WILL PAY SUIT COSTS IN INDIAN ACTION

**\$15,000 Voted by Legis-  
lators to Carry Case  
To U. S. Court**

(Continued from Page Nine)  
United States to the credit of the  
Indians

"subject to appropriation by congress for educational, health, industrial, and other purposes for the benefit of said Indians, including the purchase of lands and building of homes, and no part of said judgment shall be paid out in per capita payments to said Indians," etc.

Section 7 provides for the enrollment of California Indians for the purpose of determining who are entitled to the benefits of such judgment as may be ultimately recovered, and I may add that such enrollment has been going forward and is asserted to be well near complete.

Section 3 of the Federal Act provides:

"Any payment which may have been made by the United States or moneys heretofore or hereafter expended to date of award for the benefit of the Indians of California, made under specific appropriations for the support, education, health, and civilization of Indians of California, including purchases of land, shall not be pleaded as an estoppel but may be pleaded by way of set-off."

### REQUIRES MUCH TIME

It will at once appear to you that the evidence upon which the case must ultimately be submitted in the main will be found in government records, and the obtaining of such evidence it developed would require a great deal of time, because of the pendency of other similar claims and the continued use of such records to ascertain the evidence pertinent to such other claims. With this fact in mind you will better understand the reasons for the conferences referred to in the correspondence between this office and the Department of Justice, and likewise you will better understand the recitals in that correspondence.

I may properly say to you that I have had subsequent conferences and correspondence with the department and have been reassured that this work of securing the necessary data from government records will go forward as expeditiously as it may, other interests being considered.

Finally I call to your attention that the expenses of maintaining this action are to be paid by the State of California pursuant to the act of the legislature heretofore referred to and the act of congress as well, the state to be reimbursed from the judgment obtained, and in this connection it is well to repeat that the Indians of California are not required to contribute to the cost of this proceeding, and that no money provided by them has been or will be used to defray such cost.

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herewith, gives a detailed history of the entire matter, sets forth copies of the respective acts referred to, copies of the treaties involved and such data as is pertinent.

The petition asks for an award of \$12,800,000 and it is realized that the credits which may be offered against the total sum found equitably due will reduce to a net the amount that will be awarded.

### 75 YEARS OLD

More than 75 years have passed since this injustice against California Indians was consummated, during which the federal government has had beneficial use of the lands taken, and from the Indians from whom these lands were taken and their descendants the compensation promised has been withheld.

I am appreciative of the very great interest that you have always had in this matter, and am sure that the record which I am here perhaps but imperfectly presenting will cause no abatement of that interest.

I deem it proper to say that in the presentation of this matter to the departments at Washington I have met with the most sympathetic interest and the most earnest desire to right, insofar as possible, a wrong which all admit, and I have been especially aided in this regard by the California delegation to congress, and particularly by the Hon. Clarence F. Lea and the Hon. Harry L. Englebright.



LOS ANGELES, CALIF., TIMES  
NOVEMBER 21, 1931

## Californians of Indian Descent Warned on Suit

Californians of Indian descent who have not yet filed claims in the \$12,800,000 suit recently instituted in the United States Court of Claims against the government for deprivation of lands and other benefits promised in certain treaties made in 1851 and 1852 are urged to prepare and file their applications immediately, according to Fred A. Baker, examiner of the Department of the Interior, who is now in Los Angeles for the purpose of receiving applications.

Baker will be in the offices of the United States Indian Irrigation Service, 526 Brownstein - Louis Building, 751 South Figueroa street, on the 23rd, 24th and 25th inst., for the purpose of officially assisting all persons of Indian descent who have not enrolled to date. This will be his last visit to Los Angeles in connection with this business, he said.

LOS ANGELES, CALIF., TIMES  
NOVEMBER 24, 1931

## INDIANS SUE FOR SHIRT GIFTS PROMISED IN 1851

Whatever was the value in 1851 of "one pair of strong pantaloons and one red flannel shirt," some California Indian proposes to recover the amount from the United States government, along with various and sundry items, it was revealed yesterday.

Fred A. Baker, examiner for the Bureau of Indian Affairs, is in Los Angeles registering California Indians whose ancestors had a part in the deal with the government back in 1851 under which a treaty was proposed and which the Indians signed, but which never was approved by the Senate. The white man got what he proposed to get under the terms of the treaty, how-

ever, and the Indian is still waiting for his "take."

Eighteen portions of land covering about 8,800,000 acres, valued at \$11,000,000, were to be set aside for the Indians in return for which the Indian was not to molest the white man's settlement of the rest of California. The Indians, through Atty.-Gen. Webb, are suing for the value of the land, together with the value of other articles of clothing, stock and farming implements the Indians were to have received. These included the pantaloons and red shirt for each Indian man and one linsey gown for each woman and girl.

Mr. Baker will be at 751 South Figueroa street today and tomorrow. The suit is set for hearing in Washington December 7.

ALTURAS, CAL.  
PLAINDEALER  
DECEMBER 25, 1931

## INDIANS FILE AN AMENDMENT TO U. S. SUIT

Would Include Descendants Living in California  
June 1, 1852

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of the San Francisco Bay Region, and Messrs. Esche, Kerr, Wooley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, December 19th, amendments to the suit filed by U. S. Webb, Attorney General of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The Congressional Act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Mr. Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States Court of Claims to indicate that anything further has been done. The case was called by the Court on December 7 of this year, and passed to an indefinite date.

Mr. Webb's suit limits the recovery for the Indians to \$12,800,000 for sundry goods, reservation lands, educational and other services promised by the Federal Government in 1851-2 in eighteen separate treaties signed by more than 400 Indian Chiefs and Head Men. From this sum the Federal Government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the Court renders judgment. Mr. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty makers thereby leaving grave doubt as to whether certain California Indians whose ancestors did not participate in the negotiated treaties could be beneficiaries.

The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928 descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of the judgment but prays the Court, in the language of the Act, to find for the Indians of California, "an amount equal to the just value of the compensation provided or proposed for the Indians in those certain eighteen treaties \* \* \* including the lands described therein at \$1.25 per acre."

The proposed reservation lands were appraised by the State Legislature in 1851 to be worth at that time "not less than \$100,000,000." The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than the ancient appraisal of the reservation lands.

From the Indian Board of Cooperation, Inc.

OROVILLE, CALIF.  
MERCURY REGISTER  
DECEMBER 26, 1931

## Amendments To Indian Suit On File at Capital

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of the San Francisco Bay region, and Messrs. Esche, Kerr, Woolley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, amendments to the suit filed by U. S. Webb, attorney general of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

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Webb's suit limits the recovery for the Indians to \$12,800,000 for sundry goods, reservation lands, educational and other services promised by the Federal Government in 1851-2 in eighteen separate treaties signed by more than 400 Indian chiefs, and head men. From this sum the federal government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the court renders judgment. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty makers thereby leaving grave doubt as to whether certain California Indians whose ancestors did not participate in the negotiated treaties could be beneficiaries.

The petition as now amended including as beneficiaries all Indian persons living on May 18, 1928 descendants of Indians who were residing in California on June 1, 1852.



DECEMBER 28, 1931

## INDIANS CHOOSE ATTORNEYS FOR GOVERNMENT SUIT

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley of San Francisco bay region, and Messrs. Esche, Kerr, Woolley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, December 19th, amendments to the suit filed by U. S. Webb, Attorney General of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

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The proposed reservation lands were appraised by the State Legislature in 1851 to be worth at that time "not less than \$100,000,000." The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than the ancient appraisal of the reservation lands.

JAMESTOWN, CAL. MAGNET

DECEMBER 30, 1931

## INDIANS' ATTORNEYS WOULD SPEED U. S. CLAIMS SUIT

As there are quite a number of California Indians living in Tuolumne county, the following from F. G. Collett, Executive Representative of the Indian Board of Co-operation, Inc., is of local interest:

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley of the San Francisco Bay region, and Messrs. Esche, Kerr, Woolley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, December 19, amendments to the suit filed by U. S. Webb, Attorney General of California. This action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

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(Continued on Page Four)



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of the United States Department  
g diagram showing the disposal  
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## IN THE RAILROADS

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dians of California under specific ap-  
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but prays the Court, in the language of  
the Act, to find for the Indians of Cali-  
fornia

"an amount equal to the just  
value of the compensation provid-  
ed or proposed for the Indians in  
those certain eighteen treaties \*  
\* \* including the lands describ-  
ed therein in \$1.25 per acre."

The proposed reservation lands were  
appraised by the State Legislature in  
1851 to be worth at that time "not  
less than \$100,000,000." The Indians  
contend that these reservation lands  
plus the value of goods, educational  
and other services promised ought to  
be worth today a much larger amount  
than the ancient appraisal of the res-  
ervation lands.



DECEMBER 30, 1931

## Little Progress Made In Indian Claims Against U. S. A.

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of the San Francisco Bay Region, and Messrs. Esche, Kerr, Woolley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, December 19th, amendments to the suit filed by U. S. Webb, Attorney General of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The Congressional Act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Mr. Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States Court of Claims to indicate that anything further has been done. The case was called by the Court on December 7 of this year, and passed to an indefinite date.

Mr. Webb's suit limits the recovery for the Indians to \$12,000,000 for sundry goods, reservation lands, educational and other services promised by the Federal Government in 1851—2 in eighteen separate treaties signed by more than 400 Indian Chiefs and Head Men. From this sum the Federal Government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the Court

renders judgment. Mr. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty makers thereby leaving grave doubt as to whether certain California Indians whose ancestors did not participate in the negotiated treaties could be beneficiaries.

The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928 descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of the judgment but prays the Court, in the language of the Act, to find for the Indians of California "an amount equal to the just value of the compensation provided or proposed for the Indians in those certain eighteen treaties \* \* \* including the lands described therein at \$1.25 per acre."

The proposed reservation lands were appraised by the State Legislature in 1851 to be worth at that time "not less than \$100,000,000." The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than the ancient appraisal of the reservation lands.

DECEMBER 31, 1931

## Indians File Amendment To Suit In U. S. Court At Washington, D. C.

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and Jas. M. Hanley, of the San Francisco bay region, and Messrs. Esche, Kerr, Woolley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, December 19th, amendments to the suit filed by U. S. Webb, Attorney General of California. This action by the attorneys chosen by the Indians of California, indicates that the Indians are not satisfied with the progress of their case.

The Congressional Act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Mr Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States Court of Claims to indicate that anything further has been done. The case was called by the Court on December of this year, and passed to an indefinite date.

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The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928, descendants of Indians who were residing in California on June 1, 1852.



LAKEPORT CALIF. SEE

DECEMBER 30, 1931

## INDIANS FILE AN AMENDED SUIT IN U. S. COURT OVER CALIF. TREATIES

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of San Francisco Bay region, and Messrs. Esche, Kerr, Woolley and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., December 19th, amendments to the suit filed by U. S. Webb, Attorney General of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The Congressional Act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Mr. Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States Court of Claims to indicate that anything further has been done. The case was called by the Court on December 7 of this year, and passed to an indefinite date.

Mr. Webb's suit limits the recovery for the Indians to \$12,800,000 for sundry goods, reservation lands, educational and other services promised by the Federal Government in 1851-2 in the eighteen separate treaties signed by more than 400 Indian chiefs and Head Men. From this sum the Federal Government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the court renders judgment. Mr. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty makers thereby leaving grave doubt as to whether certain California Indians whose ancestors did not participate in the negotiated treaties could be beneficiaries.

The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928 descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of judgment but prays the court, in the language of the Act, to find for the Indians of California "an amount equal to the just value of the compensation provided or proposed for the Indians in those certain treaties ... including the lands described therein at \$1.25 per acre."

The proposed suit was appraised by the state legislature in 1851 at a value of \$100,000,000. The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than the ancient appraisal of the reservation lands.

RIO VISTA, CALIF. NEWS

DECEMBER 31, 1931

## California Indians Demand Action

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of the San Francisco bay region, and Messrs. Esche, Kerr, Woolley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, December 19, amendments to the suit filed by U. S. Webb, attorney general of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The congressional act authorizing this suit was approved by President Coolidge, May 18, 1928, and suit was filed by Mr. Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States court of claims to indicate that anything further has been done. The case was called by the court on December 7 of this year, and passed to an indefinite date.

Mr. Webb's suit limits the recovery for the Indians to \$12,800,000 for sundry goods, reservation lands, educational and other services promised by the federal government in 1851—(2) in eighteen separate treaties signed by more than 400 Indian chiefs and head men. From this sum the federal government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the court renders judgment. Mr. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty makers thereby leaving grave doubt as to whether certain California Indians whose ancestors did not participate in the negotiated treaties could be beneficiaries.

The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928, descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of the judgment but prays the court, in the language of the Act, to find for the Indians of California.

"an amount equal to the just value of the compensation provided or proposed for the Indians in those certain eighteen treaties \* \* \* including the lands described therein at \$1.25 per acre."

The proposed reservation lands were appraised by the state legislature in 1851 to be worth at that time "not less than \$100,000,000." The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than the appraisal of the res-



DECEMBER 31, 1931

## INDIANS CHANGE U. S. SUIT FOR TREATY CLAIMS

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of the San Francisco Bay Region, and Messrs. Esche, Kerr, Willey, Newton and Shipe of Washington, D. C., filed in the U. S. Court of Claims at Washington, D. C., Saturday, December 19th, amendments to the suit filed by U. S. Webb, Attorney General of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The Congressional Act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Mr. Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States Court of Claims to indicate that anything further has been done. The case was called by the Court on December 7th of this year, and passed to an indefinite date.

Mr. Webb's suit limits the recovery for the Indians to \$12,800,000 for sundry goods, reservation lands, educational and other services promised by the Federal Government in 1851-2 in eighteen separate treaties signed by more than 400 Indian chiefs and head men. From this sum the Federal Government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the Court renders judgment. Mr. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty makers, thereby leaving grave doubt as to whether certain California Indians whose ancestors did not participate in the negotiated treaties could be beneficiaries.

The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928, descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of the judgment but prays the court, in the language of the Act, to find for the Indians of California "an amount equal to the just value of the compensation provided or proposed for the Indians in those certain eighteen treaties \* \* including the lands described therein at \$1.25 per acre."

The proposed reservation lands were appraised by the State Legislature in 1851 to be worth at that time "not less than \$100,000,000". The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than payments to us, even though these payments be extended over an additional number of years.

But an elephantine foot should be set down for all time on this talk of cancelling a portion or all of the debt they owe us.

The foolish virgins of old went out without any oil in their lamps. Let's not emulate them by blundering around without any brains in our heads.

NEWHALL, CAL., SIGNAL-327

DECEMBER 31, 1931

### INDIANS ASK BIG SUMS

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of the San Francisco Bay Region, and Messrs. Esche, Kerr, Wolley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, December 19th, amendments to the suit filed by U. S. Webb, Attorney General of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The Congressional Act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Mr. Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States Court of Claims to indicate that anything further has been done. The case was called by the Court on December 7 of this year, and passed to an indefinite date.

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The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928 descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of the judgment but prays the Court, in the language of the Act, to find for the Indians of California

"an amount equal to the just value of the compensation provided or proposed for the Indians in those certain eighteen treaties \* \*

including the lands described therein at \$1.25 per acre."

The proposed reservation lands were appraised by the State Legislature in 1851 to be worth at the time "not less than \$100,000,000." The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than the ancient appraisal of the reservation lands.



JAN. 1, 1932

Lelan

## State Indians Amend Suit Against U. S.

Indians of California, represented by their California attorneys, filed in the United States court of claims at Washington, D. C., Saturday, December 19, amendments to the suit filed by U. S. Webb, attorney general of California. This action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The congressional act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States court of claims to indicate that anything has been done. The case was called by the court on December 7, and passed to an indefinite date.

Mr. Webb's suit limits the recovery for the Indians to \$12,800,000 for sundry goods, reservation lands, educational and other services promised by the federal government in 1851-1852 in eighteen separate treaties signed by more than four hundred Indian chiefs and head men. From this sum the federal government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the court renders judgment. Mr. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty-makers, thereby leaving grave doubt as to whether certain California Indians whose ancestors did not participate in the negotiated treaties could be beneficiaries.

The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928, descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of the judgment but prays the court, in the language of the act, to find for the Indians of California "an amount equal to the just value of the compensation provided or proposed for the Indians in those certain eighteen treaties . . . including the lands described therein at \$1.25 per acre."

The proposed reservation lands were appraised by the state legislature in 1851 to be worth at that time "not less than \$100,000,000." The Indians contend that these reservation lands plus the value of goods, educational and other services promised to be worth today a much larger amount than the ancient appraisal of the reservation lands.

FALLBROOK, CALIF.,  
ENTERPRISE 346  
JANUARY 1, 1932

### Calif. Indians vs. U. S. Govt. Case Is Creating Comment

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of the San Francisco Bay Region, and Messrs. Esche, Kerr, Woolley, Newton and Shippey of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., Saturday, December 19, amendments to the suit filed by U. S. Webb, Attorney General of California. Today's action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The Congressional Act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States Court of Claims to indicate that anything further has been done. The case

was called by the Court on December 7 of this year, and passed to an indefinite date.

Webb's suit limits the recovery for the Indians to \$12,800,000 for sundry goods, reservation lands, educational and other services promised by the Federal Government in 1851-1852 in eighteen separate treaties signed by more than 400 Indian Chiefs and Head Men. From this sum the Federal Government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the Court renders judgment. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty makers thereby leaving grave doubt as to whether certain California Indians whose ancestors did not participate in the negotiated treaties could be beneficiaries.

#### Petition Amended

The petition as now amended in-

cludes as beneficiaries all Indian persons living on May 18, 1928, descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of the judgment but prays the Court, in the language of the Act, to find for the Indians of California

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The proposed reservation lands were appraised by the State Legislature in 1851 to be worth at that time "not less than \$100,000,000." The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than the ancient appraisal of the reservation lands.



## CALIFORNIA SUES FOR \$12,800,000 DUE TO INDIANS

'Lost Treaties' Invoked to  
Repay for Aggression at  
Time of Gold Rush

Special from Monitor Bureau

SAN FRANCISCO, Nov. 20—Indians of California whose ancestors bartered away rich lands in treaties with the United States that were never ratified by the Senate stand to gain \$12,800,000 through action being brought by the State against the Federal Government.

When President Fillmore sent commissioners to the west coast 79 years ago to draw up 18 treaties with the Indians, he did not anticipate that those documents were to gather dust for 53 years as "the Lost Treaties."

One hundred and nineteen tribes surrendered their general claim of occupancy to much of the Golden State, in return for specific reservations aggregating about 7,500,000 acres, plus some stock and implements.

While these concessions were awaiting action by the Senate, the famous gold rush reached its height. California held the balance of power in the Senate. Spokesmen for those who wanted a free hand to dig for the precious metal, succeeded in diverting the treaties into the Senate's secret files.

"As a result," Mr. Oscar H. Lipps, superintendent of the Sacramento Indian Agency, says, "the reservations were opened to the white men and the Indians were scattered and driven to the foothills. So today we find the California Indians, for the most part, scattered in small bands over a wide area, many of them living in the most extreme poverty."

So the Attorney-General of California is preparing to bring suit against the Government in behalf of the descendants of those Indians. The claims have risen out of the failure of the Senate to ratify the treaties. An award of \$12,800,000 will be asked.

At frequent intervals, while the treaties lay in obscurity, investigations were made by representatives of Congress. It was not until 1928, however, that definite action was taken. An act of Congress was passed authorizing the Attorney-General of California to bring suit in the Court of Claims, and at the same time the Secretary of the Interior was directed to compile a roll of all the Indians in California.

Any Indian entitled to enrollment may make application until May 18, 1932. Following that date the claims will be presented. Mr. U. S. Webb, Attorney-General for California, reports that the enrollment is about complete.

The act also provides that the value of the lands taken from the Indians shall be \$1.25 an acre. The money, however, will not be paid to the Indians individually, or per capita, but shall be placed in the Treasury of the United States to their credit.

Cost of the action to be brought by California will be paid by the State in accordance with an act of the Legislature passed in 1927. The State, however, will be reimbursed from the judgment, if it is obtained.

State officials express no doubt that the claims will be allowed. Mr. Webb declares he has met with most sympathetic interest on the part of the Government.

It is felt that the award of \$12,800,000 will be a great help to the Indians in this State, as the program now being carried on by Mr. Lipps and the other two superintendents in California calls especially for construction of homes and schools. The award will go a long way in bettering conditions of the Indians here, it is declared.

ARCADIA, CALIF.  
TRIBUNE  
JANUARY 1, 1932

## Indians Seek Landed Rights

Ancient Treaty Invoked as  
Basis for Settlement to  
Aid Destitution

Indians of California, represented by their California attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, of the San Francisco Bay region, and Messrs. Eche, Kerr, Woolley, Newton and Shipe of Washington, D. C., filed in the United States Court of Claims at Washington, D. C., recently, amendments to the suit filed by U. S. Webb, attorney general of California. This action by the attorneys chosen by the Indians of California indicated that the Indians are not satisfied with the progress of their case.

The congressional act authorizing this suit was approved by President Coolidge May 18, 1928, and suit was filed by Mr. Webb on August 14, 1929. The United States answered the petition a few days thereafter. There is nothing on the docket of the United States Court of Claims to indicate that anything further has been done. The case was called by the court on December 7 of this year, and passed to an indefinite date.

Mr. Webb's suit limits the recovery for the Indians to \$12,800,000 for sundry goods, reservation lands, educational and other services promised by the Federal government in 1851-1852 in eighteen separate treaties signed by more than four hundred Indian chiefs and head men. From this sum the Federal government will deduct any amount that it has expended for the Indians of California under specific appropriations from the year 1850 to the date the court renders judgment. Mr. Webb also limits in his suit the beneficiaries to descendants of the Indian treaty makers, thereby leaving grave doubt as to whether certain California Indians, whose ancestors did not participate in the negotiated treaties, could be beneficiaries.

The petition as now amended includes as beneficiaries all Indian persons living on May 18, 1928, descendants of Indians who were residing in California on June 1, 1852.

The newly amended petition does not limit the amount of the judgment, but prays the court, in the language of the act, to find for the Indians of California "an amount equal to the just value of the compensation provided or proposed for the Indians in those certain eighteen treaties . . . including the lands described therein at \$1.25 per acre."

The proposed reservation lands were appraised by the state legislature in 1851 to be worth at that time "not less than \$100,000,000." The Indians contend that these reservation lands plus the value of goods, educational and other services promised ought to be worth today a much larger amount than the ancient appraisal of the reservation lands.

FRESNO, CALIF. BEE

JAN. 10, 1932

## INDIAN BOARD MOVES TO OUST WEBB AS COUNSEL

Fresno County Claimant Con-  
tends Present Suit Does  
Not Cover All Rights

WASHINGTON, Jan. 9.—An effort to take the case of the Indians of California now pending before the federal court of claims here out of the hands of Attorney General U. S. Webb of California and substitute as counsel three private attorneys now employed by the Indian Board of Co-operation, Inc., is disclosed in a statement to the press issued by F. G. Collett, executive representative of the board.

The three attorneys it is proposed to have made attorneys of record for the Indians instead of "friends of the court," as they now appear, are J. W. Henderson, J. E. Pemberton and James M. Hanley. A petition asking the change has been filed in the court of claims.

Statement Quoted

Collett's statement recites in part:

"The act of congress approved May 18th, 1928, authorized the attorney general of California to bring suit in the court of claims on behalf of the Indians of California. The court of claims' records show that on August 14th, 1929—fifteen months after the approval of the enabling act—suit was filed by U. S. Webb, the attorney general for California.

"Although three years and seven months have now passed since the approval of the act, the court of claims' records have nothing more to show for Webb. Had he filed suit within five months after the approval of the court of claims' act he would have been in ahead of thirteen Indian suits and 516 other suits in the court of claims, and in all probability the suit for the Indians of California would have been settled long before this.

Attorney Urges Change

"In a letter dated December 21st, 1931, A. R. Shipe, one of the Washington attorneys associated with the 'friends of the court,' said: 'I do not hesitate to state that the interests of the Indians of California are not being protected in the present action (meaning Webb's suit) and a course of justice would dictate that the regularly employed attorneys of the Indians of California prosecute this action.'

"An affidavit by W. G. Walker, a member of the Chuck-Chansi Tribe of Indians of Fresno County, California, was also filed with the court of claims. The affidavit states that the claimants in the action are not represented by any attorney of record and that the attorney general of the state of California appears only in his representative capacity as the attorney general of California; and that he has not been employed by the claimants.

"The affidavit also states the Indian delegates requested Webb to advise with their attorneys in all matters pertaining to their suit in advance of any action by him and that he has refused to do so."

Walker further asserts that Webb's suit does not properly protect the Indians' rights and does not seek the true total value of their claims.



FRESNO, CALIF.  
REPUBLICAN  
JAN. 11, 1932

## FRESNO INDIAN JOINS IN MOVE AGAINST WEBB

An affidavit has been filed by W. G. Walker, a member of the Chuck-Chansi tribe of Indians of Fresno county, in support of a petition by the Indians of California to have J. W. Henderson, J. E. Pemberton and James Hanley designated as their attorneys of record in the court of claims at Washington, D. C., according to a communication from F. G. Collett, executive representative of the Indian Board of Cooperation, Inc.

The petition raises for settlement, by the court of claims and the supreme court of the United States, the question of the inherent and constitutional rights of the Indians of California, as the claimants in the case, to be directly represented in court by their own choice of attorneys as the "attorneys of record."

### COMPLAIN AGAINST WEBB

It is claimed that U. S. Webb, attorney general for California, who brought suit in the court of claims in behalf of the Indians of California, is not prosecuting the case with sufficient diligence and "a course of justice would dictate that the regularly employed attorneys of the Indians of California prosecute this action."

Walker's affidavit states the Indian delegates requested Mr. Webb to advise with their regularly and duly employed attorneys in all matters pertaining to their suit in advance of any action by him and that he has refused to do so. He points out that this is the first, last and only chance the Indians of California have to gain a just settlement of their original rights in California, and that Mr. Webb's suit does not properly protect their rights and does not pray for the true, nor total value of their claims.

Oakland Tribune (Calif.) January 10, 1932.

## Lawyers for California Indians Assail Webb

SAN FRANCISCO, Jan. 9.—A controversy broke today between U. S. Webb, state attorney general, and three prominent California attorneys involving Webb's alleged delay in pressing the claims of the California Indians for the recovery from the federal government of sums ranging to a maximum total of \$75,000,000 for lands and property seized 80 years ago.

J. W. Henderson, J. E. Pemberton, and James M. Hanley, legal representatives for the Indians, charged that Webb has been unduly dilatory in pressing suit for the Indians under the terms of an act passed by Congress in May, 1928.

Webb denied any lack of diligence or promptness, declaring the delay has been caused by matters beyond his control, and announced he is fighting all attempts of the trio of attorneys to take the case out of his hands.

### 18 TREATIES NEGOTIATED

The case goes back to 1851-1852, when the United States government sent commissioners to negotiate with California Indian chiefs for 8,000,000 acres of land and quantities of cattle and other property which had been taken from the Indians without remuneration. Eighteen treaties were negotiated, setting the price for the land at \$1.25 per acre. The senate, however, refused to ratify these agreements.

Various attempts on behalf of the Indians were made throughout the years, and finally in 1928 Congress passed an enabling act authorizing the state attorney-general to proceed in the preparation of a claim to settle the matter.

According to the Indians' attorneys, Webb did not file his suit in the court of claims at Washington until August 14, 1929, 15 months after the enabling act was passed.

### THREE YEARS PASSED

In a statement issued by F. G. Collett, executive representative of the Indian board of cooperation, Webb is taxed with delay as follows:

"Although three years and seven months have now passed since the approval of the act, the court of claims records have nothing more to show for Mr. Webb. Had he filed suit within five months after the approval of the act, he would have been in ahead of 13 Indian suits and 516 other suits in that court, and in all probability the suit for the Indians of California would have been settled long before this."

Collett quotes A. R. Shipe, Washington attorney associated with the Indians in the case, as saying:

"I do not hesitate to state that

the interests of the Indians of California are not being protected in the present action, and a course of justice would dictate that the regularly employed attorneys of the Indians of California prosecute this action."

Henderson, Pemberton and Hanley, who earlier in the case have appeared in the court of claims as "friends of the court," now have filed a petition to be recognized as attorneys of record, so that they may supersede Webb in handling the claim.

### NO CASH FOR INDIVIDUALS

The amounts asked in the claim filed by Webb as just compensation to the Indians ranges in total from a minimum of \$11,000,000 to a maximum of \$75,000,000. According to authorities familiar with the situation, it is not the government's intention, in making whatever restitution may be deemed proper, to apportion the money directly into the hands of the 20,000 Indians now residing in California, but to use the money for their betterment.

Webb stated he filed his suit in accordance with the enabling act, and diligently followed up the case, making a trip to Washington to consult the United States attorney-general.

"I found there were three or four cases of similar nature ahead of ours," Webb explained. "Also, it is necessary for an exhaustive study to be made of the government records. Within the past two weeks I have received a letter from a Washington official in charge of these records that the research is not yet completed. Until all the data is at hand, we cannot proceed with the case."

### GOVERNMENT FRIENDLY

"The federal government, however, is friendly to us in this case, and there is no question but that the case will be settled as rapidly as possible."

"I have filed opposition to the petition of these attorneys, and although I do not presume to predict the action of the court, I believe they will not be allowed to become attorneys of record in the case."

According to experts on the subject of Indian reparations, the government prefers to get around the question of accrued interest by crediting expenditures made during the years for Indian welfare against the claim. The Indians, in the suit, do not ask for any specific sum, with or without interest, but state the facts regarding the treaties and ask for "just compensation."



JAN. 12, 1932

## INDIAN PROTEST HELD MOVEMENT TO GET FEES

Attorney-General Webb Re-  
plies To Action At Meet-  
ing Of Representatives

SAN FRANCISCO, Jan. 12. — (Bee Bureau.) — Attorney General U. S. Webb to-day bitterly assailed the movement of the Indian Board of Co-operation to place its own attorneys into the attorney general's long pending suit against the United States Government in behalf of some 25,000 California Indians. The suit was filed August 14, 1929, under an enabling act of congress, and asks that California Indians be compensated for lands taken from them without compensation under the violated Indian treaties of the fifties.

Replying to expressions of dissatisfaction with his handling of the case voiced at a meeting of fourteen delegates of the Indian

board's auxiliaries here yesterday, Webb said:

"Would Get Big Fees."

Replying to expressions of dissatisfaction voiced at a meeting of fourteen members of Indian tribes here yesterday, Webb said:

"These attorneys have attempted for a long time to get on the inside of this case. They are attempting to get their fees paid out of the money to be recovered by the suit from the federal government."

"The real trouble is that these attorneys, employed by the Indian Board of Co-operation, have asked me repeatedly to agree that they be made attorneys of record in this case and that I have declined to do so. They even filed an application in the court of claims at Washington and I have filed an opposition, resisting their efforts to get on the inside. I submitted to the court that it has no authority under the congressional enabling act to admit these attorneys, and even if the court had authority, I would resist it."

"Money Not Needed."

"The Indian board of co-operation is behind this matter. This is the organization, under the direction of one Frederick G. Collett, which has been collecting money from California Indians for many years on the representation that the money was needed to pay the expenses of this suit."

"I have issued hundreds of statements informing the public that this money was not needed because the congressional enabling act specified that the attorney general's office would file and prosecute the suit, and that even if collected, the money would not be used."

"My statements probably have rather limited their collections, and perhaps they don't like that."

Attorneys' Admission Asked.

The fourteen Indians at yesterday's meeting adopted a resolution asking the judges of the United States Court of Claims at Washington, D. C., before which the suit was filed, August 14, 1929, for an order placing three San Francisco attorneys as attorneys of record to represent California Indians.

Contract Admitted.

The attorneys in question are J. W. Henderson, J. E. Pemberton, and James M. Hanley.

Henderson to-day admitted there is a contract signed by Indian delegates agreeing that these attorneys shall receive compensation for their work on a percentage basis.

"It took Attorney General Webb fifteen months to file the original petition in 1929, but we are not criticizing him for the present delay in going to trial, because the federal government has a good deal of preparation to do before the trial can be set," said Henderson. "But it is our contention that a great deal ought to be done for the Indians beside that, which the attorney general is not doing."

Error Discovered.

"Another trouble is that the original petition for \$12,800,000 was filed by the attorney general before he had gone into the matter to decide what the Indians were really entitled to under the enabling act. Now he has decided he was wrong and is going to amend the petition so as to get the amount really possible to get."

Fee Up To Court.

Frederick G. Collett of the Indian Board of Co-operation also admitted the attorneys hope to be paid from the Indians' money. He said they have petitioned the court for "reasonable and necessary costs and expenses, including attorney fees incurred or expended by the claimants," but have left it to the court to decide what compensation is fair.

Collett and Henderson said the delegates who met yesterday were

the elected representatives of about 100 Indian auxiliaries of the Indian Board of Co-operation, which included about 15,000 of the 25,000-odd Indians estimated to be claimants in the suit against the government. These Indians are not compelled to pay membership dues, but, said Collett, may pay 50 cents per month if they are able.

"Subterfuge"—Collett.

Collett charged Webb's explanation of the situation was a "subterfuge instead of a reason" and insisted Webb had told the Indian delegates he had no objection to the board of co-operation's attorneys being allowed in the case as "friends of the court." They will appear in that status if they fail to obtain the status of attorneys of record.

The status of the suit, according to Webb, is that it is awaiting the compilation by the federal government of Indian accounts since 1850 before the suit can be set for trial. Webb said he had been in constant communication with the accounting department of the Indian bureau, and he hopes these accounts will soon be compiled.

Among the delegates representing Indians and other at yesterday's conference were W. G. Walker, Chuckchansi Tribe, Friant, Fresno county; Jack Spear, Eureka; Mrs. Josephine Lilley, Shasta Tribe, Yreka; Warren W. Weaver, Wintoon Tribe, Oakland; Charles Morton, Wintoon Tribe, Redding; David Masten, Hoopa, Humboldt County; Mrs. Florence Mitchel, Marshall; Bert Steele, Headsburg; Mrs. Juline Yale, Susanville; Washington Fann, Jr., Anderson; H. B. Cornwell, Round Valley; John Somerville, Big Pine; Ransome Clark, Oroville, and Lloyd H. Barrington, Washoe Tribe, of Susanville.

Barrington, who is a graduate of the University of Nevada, now studying law in San Francisco, was chairman of the conference.

Webb Criticised.

The conference criticised Webb because the case has not been set for trial, complained Webb had limited the Indians' recovery claims unduly with deductions for amounts expended on specific appropriations since 1850, and claimed the number of beneficiaries in the claim petition had been limited unjustly.

SAN FRANCISCO, CALIF.

NEWS

JAN. 12, 1932

## INDIANS OPPOSE WEBB AS AGENT IN LAND SUITS

Fourteen Ask Own Counsel  
to Replace Attorney  
General

Dissatisfaction over the manner in which land claims are being presented to the United States Court of Claims by State Atty. Gen. U. S. Webb was expressed today by delegates from California Indian tribes.

Fourteen delegates adopted a resolution requesting the judges of the Court of Claims for an order placing their own counsel as attorneys of record in the action of the California Indians.

A power of attorney named J. E. Pemberton, J. W. Henderson and James M. Hanley, attorneys for the tribe. Complaint was made that Atty. Gen. Webb has limited the Indians' recovery claims to \$12,800,000 with reductions for amounts expended on specific appropriations from the year 1850, and that he had not proceeded with the case since Aug. 14, 1929.

SAN FRANCISCO CHRONICLE

JAN. 12, 1932

## Indians Clash Over Lawyers

The war whoop resounded yesterday in the fight of the California Indians before the United States Court of Claims to recover for lands and other property seized by the whites when the gold rush came.

F. G. Collett, executive representative of the Indian Board of Co-operation, and Attorney General Webb were the chief tomahawk brandishers. The Indians adopted a resolution, demanding their attorneys, J. W. Henderson, J. E. Pemberton and James M. Hanley, be allowed to enter the case as attorneys of record.

Attorney General Webb said he would not agree to that, because he had seen a contract which gave them "a large percentage" of what might be recovered.

Then Collett came back with the charge that the Attorney General had been delaying the case. Webb replied that the case was being pushed as rapidly as possible.

SAN FRANCISCO CALIF.

EXAMINER

JAN. 12, 1932

## Indians Would Oust Webb As Claims Suit Attorney

Delegates from California Indian tribes, in conference here yesterday, expressed dissatisfaction at the manner in which land claims were being presented to the United States Court of Claims by the State Attorney General.

A resolution adopted by fourteen delegates asked the judges of the Court of Claims for an order placing their own attorneys as attorneys of record in the action of the California Indians.

A power of attorney, accompanying the resolution, named J. E. Pemberton, J. W. Henderson and James M. Hanley attorneys for the tribes.

Complaint that Attorney General Webb had limited the Indians' recovery claims to \$12,800,000 with deductions for amounts expended on

specific appropriations from the year 1850 was contained in the resolution.

It was further charged that Webb had not proceeded with the case since August 14, 1929.

Exception was also taken to the limited number of beneficiaries included in the claim petition filed with the Government.

Among the delegates present at yesterday's meeting, held in the Methodist Book Concern Auditorium, were: Charles Martin, Wintoon tribe; W. G. Walker, Choack-Chancy tribe, Fresno; Mrs. Josephine Lilley, Shasta tribe, Yreka, and Warren W. Weaver, Wintoon tribe, Redding.

L. H. Barrington, Washoe tribe, a graduate of Nevada University, was chairman of the conference.



JAN. 12, 1932

# WEBB CHARGES FEES OBJECT IN OUSTER ATTEMPT

## Attorney General Replies To Critics Of His Handling Of Indian Claims

SAN FRANCISCO, Jan. 12.—Attorney General U. S. Webb to-day bitterly assailed the movement of the Indian Board of Co-operation to place its own attorneys into the attorney general's long-pending suit against the United States Government in behalf of some 25,000 California Indians. The suit was filed August 14th, 1929, under an enabling act of congress, and asks that California Indians be compensated for lands taken from them without compensation under the violated Indian treaties of the fifties.

Replying to expressions of dissatisfaction with his handling of the case voiced at a meeting of fourteen delegates of the Indian board's auxiliaries here yesterday, Webb said:

"These attorneys have attempted for a long time to get on the inside of this case and they have a contract by which they would get large fees on a percentage basis of any money which may be recovered for the Indians in this case."

"They also are attempting to get their fees paid out of the money to be recovered by this suit from the federal government."

### Opposes Attorneys Entering

"The real trouble is that these attorneys, employed by the Indian Board of Co-Operation, have asked me repeatedly to agree that they be made attorneys of record in this case and that I have declined to do so. They even filed an application in the court of claims at Washington and I have filed an opposition, resisting their efforts to get on the inside. I submitted to the court that it has no authority under the congressional enabling act to admit these attorneys, and even if the court had authority I would resist it."

"The Indian Board of Co-Operation is behind this matter. This is the organization, under the direction of one Frederick G. Collett, which has been collecting money from California Indians for many years on the representation that the money was needed to pay the expenses of this suit. I have issued hundreds of statements informing the public that this money was not needed because the congressional enabling act specified that the attorney general's office would file and prosecute the suit, and that even if collected, the money would not be used."

"My statements probably have rather limited their collections, and perhaps they don't like that."

The attorneys in question are J. W. Henderson, J. E. Pemberton and James M. Hanley.

### Contract Admitted

Henderson to-day admitted that he is a contractor and that the delegates agreeing to the suit shall receive

when work on a percentage basis. "It took Attorney General Webb fifteen months to file the original petition in 1929, but we are not criticizing him for the present delay in going to trial, because the federal government has a good deal of preparation to do before the trial can be set," said Henderson. "But it is our contention that a great deal ought to be done for the Indians beside that, which the attorney general is not doing."

"Another trouble is that the original petition for \$12,800,000 was filed by the attorney general before he had gone into the matter to decide what the Indians were really entitled to under the enabling act. Now he has decided he was wrong and is going to amend the petition so as to get the amount really possible to get."

Collett also admitted the attorneys hope to be paid from the Indians' money. He said they have petitioned the court for "reasonable and necessary costs and expenses, including attorney fees incurred or expended by the claimants," but have left it to the court to decide what compensation is fair.

### Collett Makes Statement

Collett and Henderson said the delegates who met yesterday were the elected representatives of about 100 Indian auxiliaries of the Indian Board of Co-Operation which included about 15,000 of the 25,000-odd Indians estimated to be claimants in the suit against the government. Collett said these Indians are not compelled to pay membership dues, but may pay 50 cents per month if they are able.

Collett charged Webb's explanation of the situation was a "subterfuge instead of a reason" and insisted Webb had told the Indian delegates he had no objection to the board of co-operation's attorneys being allowed in the case as "friends of the court." They will appear in that status if they fail to obtain the status of attorneys of record.

The present status of the suit, according to Webb, is that it is awaiting the compilation by the federal government of Indian accounts since 1850 before the suit can be set for trial. Webb said he has been in constant communication with the accounting department of the Indian Bureau, and he hopes these accounts will soon be compiled.

### Indian Delegates Meet

The delegates of the Indian Board of Co-operation in filing a petition with the United States Court of Claims at Washington, D. C., asking that three private attorneys be substituted for Attorney General Webb of California as attorneys for the Indians of the state in their case now pending before the court was ratified by fourteen representatives of the Indians at a meeting here yesterday.

The conference adopted a resolution asking that the court of claims substitute the attorneys named as attorneys of record for the Indians in place of Webb.

Original  
Defective





## Attorney General Replies To Critics Of His Handling Of Indian Claims

SAN FRANCISCO, Jan. 12.—Attorney General U. S. Webb to-day bitterly assailed the movement of the Indian Board of Co-operation to place its own attorneys into the attorney general's long-pending suit against the United States Government in behalf of some 25,000 California Indians. The suit was filed August 14th, 1929, under an enabling act of congress, and asks that California Indians be compensated for lands taken from them without compensation under the violated Indian treaties of the fifties.

Replying to expressions of dissatisfaction with his handling of the case voiced at a meeting of fourteen delegates of the Indian board's auxiliaries here yesterday, Webb said:

"These attorneys have attempted for a long time to get on the inside of this case and they have a contract by which they would get large fees on a percentage basis of any money which may be recovered for the Indians in this case."

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### Opposes Attorneys Entering

"The real trouble is that these attorneys, employed by the Indian Board of Co-Operation, have asked me repeatedly to agree that they be made attorneys of record in this case and that I have declined to do so. They even filed an application in the court of claims at Washington and I have filed an opposition, resisting their efforts to get on the inside. I submitted to the court that it has no authority under the congressional enabling act to admit these attorneys, and even if the court had authority I would resist it."

"The Indian Board of Co-Operation is behind this matter. This is the organization, under the direction of one Frederick G. Collett, which has been collecting money from California Indians for many years on the representation that the money was needed to pay the expenses of this suit. I have issued hundreds of statements informing the public that this money was not needed because the congressional enabling act specified that the attorney general's office would file and prosecute the suit, and that even if collected, the money would not be used."

"My statements probably have rather limited their collections, and perhaps they don't like that."

The attorneys in question are J. W. Henderson, J. E. Pemberton and James M. Hanley.

### Contract Admitted

Henderson to Collett admitted that he had a contract with the delegates agreeing that they shall receive 10 per cent of the money recovered for the Indians.

"It took Attorney General Webb fifteen months to file the original petition in 1929, but we are not criticizing him for the present delay in going to trial, because the federal government has a good deal of preparation to do before the trial can be set," said Henderson. "But it is our contention that a great deal ought to be done for the Indians beside that, which the attorney general is not doing."

"Another trouble is that the original petition for \$12,800,000 was filed by the attorney general before he had gone into the matter to decide what the Indians were really entitled to under the enabling act. Now he has decided he was wrong and is going to amend the petition so as to get the amount really possible to get."

Collett also admitted the attorneys hope to be paid from the Indians' money. He said they have petitioned the court for "reasonable and necessary costs and expenses, including attorney fees incurred or expended by the claimants," but have left it to the court to decide what compensation is fair.

### Collett Makes Statement

Collett and Henderson said the delegates who met yesterday were the elected representatives of about 100 Indian auxiliaries of the Indian Board of Co-Operation which included about 15,000 of the 25,000-odd Indians estimated to be claimants in the suit against the government. Collett said these Indians are not compelled to pay membership dues, but may pay 50 cents per month if they are able.

Collett charged Webb's explanation of the situation was a "subterfuge instead of a reason" and insisted Webb had told the Indian delegates he had no objection to the board of co-operation's attorneys being allowed in the case as "friends of the court." They will appear in that status if they fail to obtain the status of attorneys of record.

The present status of the suit, according to Webb, is that it is awaiting the compilation by the federal government of Indian accounts since 1850 before the suit can be set for trial. Webb said he has been in constant communication with the accounting department of the Indian Bureau, and he hopes these accounts will soon be compiled.

### Indian Delegates Meet

The action of leaders of the Indian Board of Co-operation in filing a petition with the United States Court of Claims at Washington, D. C., asking that three private attorneys be substituted for Attorney General Webb of California as attorneys for the Indians of the state in their case now pending before the court was ratified by fourteen representatives of the Indians at a meeting here yesterday.

The conference adopted a resolution asking that the court of claims substitute the attorneys named as attorneys of record for the Indians in place of Webb.

Delegates included Charles Martin, Winton Tribe, Redding; W. G. Walker, Chuck-Chansi Tribe, Fresno; Mrs. Josephine Lilley, Shasta Tribe, Yreka, and Warren W. Weaver, Winton Tribe, Redding. L. H. Barrington, Nevada University graduate, was chairman of the conference. He is a member of the Washoe Tribe.

The Indians complain that Webb has limited their claims to \$12,800,000 with deductions for amounts spent by specific appropriations since 1850. They say Webb has not proceeded with the case since August 14th, 1929, and

that the number of has been unjustly limi



OAKLAND, CAL. TRIBUNE

JAN. 12, 1932

# INDIANS ATTACK WORK OF WEBB

SAN FRANCISCO, Jan. 12.—A resolution petitioning the United States court of claims at Washington, D. C., for the right to supplant Attorney-General U. S. Webb with their own private attorneys was adopted yesterday at a meeting here of delegates of California Indian tribes.

The delegates declared themselves dissatisfied with the manner in which Webb has pressed their claim for payment by the government for lands and property taken from them in 1851. In a power of attorney accompanying the resolution, they name J. E. Pemberton, J. W. Henderson and James M. Hanley as attorneys for the tribes.

The resolution charged Webb had limited the Indians' claim to \$12,800,000 with deductions for

governmental appropriations on the behalf of the tribes during the years. It was also charged that Webb has been unduly dilatory.



## INDIAN CLAIMS SLOWLY ADVANCE

RECOGNITION IN COURT IS DESIRED BY ATTORNEYS OF THE NATIVE SONS

The "Friends of the Court," J. W. Henderson, J. E. Pemberton and Jas. M. Hanley, attorneys for the Indians of California in their case before the Court of Claims at Washington, D. C. have petitioned the court to be recognized as the "attorneys of record." The petition raises for settlement, by the Court of Claims and the Supreme Court of the United States, the question of the inherent and constitutional rights of the Indians of California, as the claimants in the case, to be directly represented in court by their own choice of attorneys as the "attorneys of record."

The Act of Congress approved May 18, 1928, authorized the attorney general of California to bring suit in the Court of Claims on behalf of the Indians of California. The Court of Claims records show that on August 14, 1929, fifteen months after the approval of the enabling act, suit was filed by U. S. Webb, the attorney general for California.

Although three years and seven months have now passed since the approval of the Act, the court of claims records have nothing more to show for Mr. Webb. Had he filed suit within five months after the approval of the Court of Claims act he would have been ahead of 13 Indian suits and 516 other suits in the Court of Claims and in all probability the suit for the Indians of California would have been settled long before this.

The Act provides that all claims of whatsoever nature the Indians of California may have against the United States for their original rights in California may be submitted to the Court of Claims for settlement. The Act states that:

"... jurisdiction is hereby conferred upon the Court of Claims of the United States, with the right of either party to appeal to the supreme court of the United States to hear and determine all such equitable claims of said Indians against the United States and to render final decree thereon."

In a letter dated December 21, 1931, Mr. A. R. Shipe, one of the Washington attorneys associated with the "Friends of the Court," said: "I do not hesitate to state that the interests of the Indians of California are not being protected in the present action (meaning Mr. Webb's suit) and a course of justice would dictate that the regularly employed attorneys of the Indians of California prosecute this action."

An affidavit by W. G. Walker, member of the Chuck-Chansi tribe of Indians of Fresno county, California, was also filed with the Court of Claims. The affidavit states that J. W. Henderson, J. E. Pemberton and James M. Hanley are the regularly and duly employed attorneys for the Indians of California; that the Court of Claims Act casts no obligation upon the attorney general of the state of California to prosecute the action; that congress has permitted and has no power to command him; that the parties in interest should have, and by right have, the control of the case and that they (Indians of California) desire that their attorneys be recognized as the attorneys of record for the claimants; that the claimants in the action are not represented by any at-

torney of record and that the attorney general of the state of California appears only in his representative capacity as the attorney general of California, and that he has not been employed by the claimants.



# Indian Protest Is Declared Move by Attorneys to Obtain Large Fees in Trial of Suits

SAN FRANCISCO, Jan. 12.—Attorney-General U. S. Webb today assailed the movement of a group of Indian representatives to place private attorneys into the attorney-general's long pending \$12,800,000 suit against the United States government in behalf of California Indians.

## "Would Get Big Fees"

Replying to expressions of dissatisfaction voiced at a meeting of 14 members of Indian tribes here yesterday, Webb said:

"These attorneys have attempted for a long time to get on the inside of this case and they have a contract by which they would get large fees from the Indians on a percentage basis according to how much the money they recovered for the Indians in the case.

"The real trouble is that these attorneys, employed by the Indian Board of Co-operation, have asked me repeatedly to agree that they be made attorneys of record in this case and that I have declined to do so. They even filed an application in the court of claims at Washington and I have filed an opposition, resisting their efforts to get on the inside. I submitted to the court that it has no authority under the congressional enabling act to admit these attorneys and even if the court had authority I would resist it.

## Money Not Needed

"The Indian Board of Co-operation is behind this matter. This is the organization, under the direction of one Frederick G. Collett, which has been collecting money from California Indians for many years on the representation that the money was needed to pay the expenses of this suit.

"I have issued hundreds of statements informing the public that this money was not needed because the congressional enabling act specified that the attorney-general's office would file and prosecute the suit, and that even if collected, the money would not be used.

"My statements probably have rather limited their collections and perhaps they don't like that."

## Attorneys' Admission Asked

The 14 Indians at yesterday's meeting adopted a resolution asking the judges of the United States Court of Claims at Washington, D. C., before which the suit was filed, August 14, 1929, for an order placing three San Francisco attorneys as attorneys of record to represent California Indians.

## Contract Admitted

The attorneys in question are J. W. Henderson, J. E. Pemberton and James M. Hanley.

Henderson today admitted there is a contract signed by Indian delegates agreeing that these attorneys shall receive compensation for their work on a percentage basis.

"It took Attorney-General Webb 15 months to file the original petition in 1929, but we are not criticizing him for the present delay in going to trial, because the federal government has a good deal of preparation to do before the trial can be set," said Henderson. "But it is our contention that a great deal ought to be done for the Indians beside that, which the attorney-general is not doing.

## Error Discovered

"Another trouble is that the original petition for \$12,800,000

was filed by the attorney-general before he had gone into the matter to decide what the Indians were really entitled to under the enabling act. Now he has decided he was wrong and is going to amend the petition so as to get the amount really possible to get."

## Fee Up to Court

Frederick G. Collett of the Indian Board of Co-operation also admitted the attorneys hope to be paid from the Indians' money. He said they have petitioned the court for "reasonable and necessary costs and expenses,"

(Continued on Page Three)

a J. Walker, Chuckchansi tribe, Friant, Fresno county; John Spear, Eureka; Mrs. Josephine Lilley, Shasta tribe, Yreka; Warren W. Weaver, Wintoon tribe, Redding; David Masten, Hoopa, Humboldt county; Mrs. Florence Mitchel, Marshall; Bert Steele, Healdsburg; Mrs. Juline Yale, Susanville; Washington Fann Jr., Anderson; H. B. Cornwell, Round valley; John Somerville, Big Pine; Ransome Clark, Oroville, and Lloyd H. Barrington, Washoe tribe, of Susanville.

Barrington, who is a graduate of the University of Nevada, now studying law in San Francisco, was chairman of the conference.

## Webb Criticized

The conference criticised Webb because the case has not been set for trial, complained Webb had limited the Indians' recovery claims unduly with deductions for amounts expended on specific appropriations since 1850, and claimed the number of beneficiaries in the claim petition had been limited unjustly.



Office is open every day and  
sign and local advertising rates  
ELEPHONE 8 for all depart-  
mental Representatives.

# WHAT IN SUITS IS CHARGE

or expended by the claimants," but have left it to the court to decide what compensation is fair.

## "Subterfuge"—Collett

Indian delegates he had no objection to the board of co-operation's attorneys being allowed in the case as "friends of the court." They will appear in that status if they fail to obtain the status of attorneys of record.

Among the delegates representing Indians and others at yesterday's conference were W. G. Walker, Chuckchansi tribe, Friant, Fresno county; John Spear, Eureka; Mrs. Josephine Lilley, Shasta tribe, Yreka; Warren W. Weaver, Wintoon tribe, Redding; David Masten, Hoopa, Humboldt county; Mrs. Florence Mitchel, Marshall; Bert Steele, Healdsburg; Mrs. Juline Yale, Susanville; Washington Fann Jr., Anderson; H. B. Cornwell, Round valley; John Somerville, Big Pine; Ransome Clark, Oroville, and Lloyd H. Barrington, Washoe tribe, of Susanville.

## Webb Criticized



JAN. 13, 1932

## Attorneys For Calif. Indians Want Recognition

The "Friends of the Court," J. W. Henderson, J. E. Pemberton and James M. Hanley, attorneys for the Indians of California in their case before the Court of Claims at Washington, D. C., have petitioned the Court to be recognized as the "Attorneys of Record." The Petition raises for settlement, by the Court of Claims and the Supreme Court of the United States, the question of the inherent and constitutional rights of the Indians of California, as the claimants in the case, to be directly represented in Court by their own choice of attorneys as the "Attorneys of Record."

The Act of Congress approved May 18, 1928 authorized the Attorney General of California to bring suit in the Court of Claims on behalf of the Indians of California. The Court of Claims records show that on August 14, 1929-fifteen months after the approval of the enabling act, suit was filed by U. S. Webb, the Attorney General for California.

Although three years and seven months have now passed since the approval of the Act, the Court of Claims records have nothing more to show for Mr. Webb. Had he filed within five months after the approval of the Court of Claims act he would have been in ahead of 13 Indian suits and 516 other suits in the Court of Claims and in all probability the suit for the Indians of California would have been settled long before this.

The Act provides that all claims of whatsoever nature the Indians of California may have against the United States for their original rights in California may be submitted to the Court of Claims for settlement. The Act states that:

"jurisdiction is hereby conferred upon the Court of Claims of the United States, with the right of either party to appeal to the Supreme Court of the United States to hear and determine all such equitable claims of said Indians against the United States and to render final decree thereon."

In a letter dated December 21st, Mr. A. R. Shipe, one of the Washington Attorneys associated with the "Friends of the Court" said: "I do not hesitate to state that the interests of the Indians of California are not being protected in the present action (meaning Mr. Webb's suit) and a course of justice would dictate that the regularly employed attorneys of the Indians of California prosecute this action."

An Affidavit by Mr. W. G. Walker, a member of the Chuck-Chansi Tribe of Indians of Fresno County, California was also filed with the Court of Claims. The Affidavit states that J. W. Henderson, J. E. Pemberton and James M. Hanley are the regularly and duly employed attorneys for the Indians of California; that the Court of Claims Act casts no obligation upon the Attorney General of the State of California to prosecute the action; that Congress has permitted and has no power to command him; that the parties in interest should have, and by right have, the control of the case and that they (Indians of California) desire that their attorneys be recognized as the Attorneys of Record for the claimants; that the claimants in the action are not represented by any Attorney of Record and that the Attorney General of the State of California appears only in his representative capacity as the Attorney General of California; and that he has not been employed by the Claimants.

The affidavit also states the Indian delegates requested Mr. Webb to advise with their regularly and duly employed attorneys in all matters pertaining to their suit in advance of any action by him and that he has refused to do so. Mr. Walker pointed out that this is the first, last and only chance the Indians of California have to gain a just settlement of their original rights in California; that Mr. Webb's suit does not properly protect their rights and does not pray for the true, nor total value of their claims.



JAN. 17, 1932

# U. S. to Hear Suit of First Californians

## Indians Promised Pants and Other Things by Treaty of 1851

By EARL C. BEHRENS

"The Indians of California, Claimants, vs. The United States of America."

Thus reads the title of a bulky record which will be taken up for consideration at Washington some time in November by the Court of Claims of the United States.

Eighty years of effort on the part of eighteen California Indian tribes to obtain recompense from the Federal Government under promises made in certain treaties are represented.

Under authority of the State Legislature, Attorney General U. S. Webb will appear before the Court of Claims this fall to press the claims of the Indians.

### CONGRESSIONAL PERMIT

Congress in 1928 granted permission to the Attorney General to submit the case for the Indians to the Court of Claims "acting for and on behalf of the Indians for determination of the equitable amount due the Indians from the United States."

The congressional grant of the right to sue gave the Attorney General the authority to submit all claims of whatsoever nature the Indians may have "by reason of lands taken away from them by the United States without compensation" or "for the failure or refusal of the United States to compensate them for their interest in lands which the United States appropriated to its own use without the consent of the Indians."

### \$11,000,000 SOUGHT

Compensation for 8,800,000 acres in various parts of California at \$1.25 an acre, or \$11,000,000, is sought for the lands taken from the eighteen Indian tribes.

Recompense for personal property, facilities and improvements, promised by the Federal Government to the value of \$1,800,000 is asked.

A fair example of the personal property, facilities and improvements promised the Indians by representatives of the United States Government is contained in the treaty written May 30, 1851, and which has among its witnesses John C. Fremont, the treaty was with the Ko-ya-te, Wo-la-si, Nu-chow-we, Wack-sa-che, Palwisha, Po-ken-well and Ya-wil-chine tribes of the San Joaquin valley.

### PANTS PROMISED THEM

Promised these Indians were:

Two pairs of coarse pants and two flannel shirts for each man and boy.

One thousand yards of linsey cloth, the same of cotton and of calico, for the women and children.

Twenty pounds of thread.

Two thousand needles.

Two hundred thimbles.

Five dozen pairs of scissors.

Seven grindstones.

Ten yoke of California oxen, horses, cows, ploughs, spades, hoes, seed, etc.

The treaty with the Upper Klamath, Shasta and Scott's river tribes, signed October 6, 1851, in Scott's valley, then a part of Shasta county but now in Siskiyou county, enumerated among the personal property promised the Indians.

### RED FLANNEL SHIRTS

This included the following:

Five hundred pairs strong pantaloons.

Five hundred red flannel shirts.

Six hundred linsey gowns for women and girls.

Five hundred pair of Mackinaw blankets.

Five thousand needles.

Should the Indians recover the funds sought, the moneys will not, under Federal act, be paid to the Indians individually, or per capita, but will be used for their benefit in the ways to be specified.

### STATE PAYS COST

The State of California has appropriated \$15,000 to cover the cost of the litigation before the Court of Claims.

The Judges of the Court of Claims at Washington are Fenton W. Booth, Illinois; William R. Green, Iowa; Benjamin H. Littleton, Tennessee; Thomas S. Williams, Illinois, and Richard S. Whaley, South Carolina.

Under direction of J. R. McCarl, Controller General of the United States Government, the reports on the Indian tribal claims are now being checked at Washington. Controller McCarl has notified Attorney General Webb that "the reports require a vast amount of research and detailed work" and has fixed November as the earliest date upon which the Government will be ready for the proceedings.

### WEBB LISTS TREATIES

"In 1851 and 1852 the Government of the United States," says Attorney General Webb, "through its representatives, agreed upon the terms of treaties between some eighteen tribes in California and the Federal Government. The negotiations relative thereto proceeded until the eighteen treaties were drafted, executed by the representatives of the Indians and by the representatives of the Government and transmitted to Washington for ratification.

"These treaties provided for the surrender by respective tribes of Indians of certain lands occupied



America."

Thus reads the title of a bulky record which will be taken up for consideration at Washington some time in November by the Court of Claims of the United States.

Eighty years of effort on the part of eighteen California Indian tribes to obtain recompense from the Federal Government under promises made in certain treaties are represented.

Under authority of the State Legislature, Attorney General U. S. Webb will appear before the Court of Claims this fall to press the claims of the Indians.

#### CONGRESSIONAL PERMIT

Congress in 1928 granted permission to the Attorney General to submit the case for the Indians to the Court of Claims "acting for and on behalf of the Indians for determination of the equitable amount due the Indians from the United States."

The congressional grant of the right to sue gave the Attorney General the authority to submit all claims of whatsoever nature the Indians may have "by reason of lands taken away from them by the United States without compensation" or "for the failure or refusal of the United States to compensate them for their interest in lands which the United States appropriated to its own use without the consent of the Indians."

#### \$11,000,000 SOUGHT

Compensation for 8,800,000 acres in various parts of California at \$1.25 an acre, or \$11,000,000, is sought for the lands taken from the eighteen Indian tribes.

Recompense for personal property, facilities and improvements, promised by the Federal Government to the value of \$1,800,000 is asked.

A fair example of the personal property, facilities and improvements promised the Indians by representatives of the United States Government is contained in the treaty written May 30, 1851, and which has among its witnesses John C. Fremont, the treaty was with the Ko-ya-te, Wo-la-si, Nu-chow-we, Wack-sa-che, Palwisha, Po-ken-well and Ya-wil-chine tribes of the San Joaquin valley.

#### PANTS PROMISED THEM

Promised these Indians were:

Two pairs of coarse pants and two flannel shirts for each man and boy.

One thousand yards of linsey cloth, the same of cotton and of calico, for the women and children.

Twenty pounds of thread.

Two thousand needles.

Two hundred thimbles.

Five dozen pairs of scissors.

Seven grindstones.

Ten yoke of California oxen, horses, cows, ploughs, spades, hoes, seed, etc.

The treaty with the Upper Klamath, Shasta and Scott's river tribes, signed October 6, 1851, in Scott's valley, then a part of Shasta county but now in Siskiyou county, enumerated among the personal property promised the Indians.

#### RED FLANNEL SHIRTS

This included the following:

Five hundred pairs strong pantaloons.

Five hundred red flannel shirts.

Six hundred linsey gowns for women and girls.

Five hundred pair of Mackinaw blankets.

Five thousand needles.

Should the Indians recover the funds sought, the moneys will not, under Federal act, be paid to the Indians individually, or per capita, but will be used for their benefit in the ways to be specified.

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"These treaties provided for the surrender by respective tribes of Indians of certain lands occupied by them and the right of occupancy of which was therein recognized, and the conditions of the surrender and the compensation to be paid therefor were in each instance fully described in the particular treaty.

#### TREATIES NEVER RATIFIED

"The Indians acting in good faith and believing of course that the treaties were concluded, surrendered the lands in question, possession thereof was taken by the Federal Government by its representatives and the lands subsequently disposed of, or perhaps in some instances, still held by the Government.

"The treaties, however, were never ratified. The Government obtained, has enjoyed and still enjoys the beneficial use of all which it sought to gain from such treaties, and the Indians gained nothing."



## Unraveling of Red Tape in Suits of California Indians Results in Delay of Payment

SAN FRANCISCO, Jan. 23.—Approximately 25,000 California Indians and their descendants, who nearly four years ago were given definite hope that they might benefit at last from the vast lands out of which their ancestral tribes were allegedly swindled before 1860, will have to wait until about November before the government finds time to begin assembling data necessary for consideration of their case.

They will have to wait many more months after November before these data are completely assembled.

### Further Delay Seen

They will wait still more months when the data are ready before the United States Court of claims will set on its calendar for trial the suit brought in the Indians' behalf by Attorney-General U. S. Webb of California.

And after the trial in the distant future there is no telling how long they will have to wait for a decision.

This was the situation regarding the Indian claims as outlined this week by Attorney-General U. S. Webb.

### Years of Effort

All this hope deferred arises despite the fact that the entire present procedure was authorized by the congress in 1928 after 80 years of effort by the proponents of the Indians' cause and despite the fact that the California legislature has appropriated \$15,000 to cover the cost of the litigation before the court of claims.

### Washington Unperturbed

Difficult as these delays are for the layman to understand, there has been no excitement about them in Washington, D. C., where government "red tape" is usually accepted as normal.

The only excitement has been evidenced in a long standing bitter quarrel between Attorney-General Webb and the Indian Board of Co-operation, an organization whose leaders have been collecting money from the Indians and attempting to place their own attorneys into the case, with the ultimate hope, Webb claims, of remuneration to these attorneys from the money to be collected from the government.

### An Old, Old Story

The story dates back to the '50s, when 18 Indian tribes of California signed away approximately 8,000,000 acres of land in various parts of the state to the United States in a series of treaties which promised the Indians varied compensation. This compensation ranged from desirable reservations, assistance in agriculture and building and material facilities ranging from needles and thread and trousers

and shirts to oxen and agricultural implements.

The Indians gave up their lands in good faith, but congress failed to ratify the treaties and the Indians were literally swindled.

### Authority Given in 1928

At last, in 1928, California congressmen obtained legislation authorizing the attorney-general of California to sue in the United States Court of Claims for compensation for the Indians. This compensation was to be on the basis of \$1.25 per acre, or a total of \$11,000,000, plus recompense for personal property, facilities and improvements promised.

The state legislature of California appropriated \$15,000 for expenses of litigation and the way seemed clear for immediate action.

### No Cash Distribution

But it was 15 months from the passage of the congressional measures before Attorney-General Webb, August 14, 1929, filed the suit in the court of claims.

The petition asked a total of \$12,800,000, which would be established as a fund from which educational, housing and other benefits, but no cash distribution, would be administered to the Indians and their descendants.

### Registration Opened

Registration of the Indian claimants was undertaken throughout California and took nearly two years.

The trial has never been placed on the calendar of the court of claims.

Attorney-General Webb a week ago, in answering the criticism of the Indian Board of Co-operation, revealed that the entire matter is now awaiting the gathering of records by the office of United States Controller-General J. R. McCarl.

### To Gather Records

Webb said he had been advised by McCarl that the controller's office is occupied with other work at present and that the gathering of these records will be started not later than November.

"The actual gathering of this information will take several months, said Webb. "For that reason it is questionable whether the actual trial of the suit can begin for many months to come.

"The government must gather all financial records affecting California Indians since before 1860."

JAN. 18, 1932

## WEBB PREDICTS DELAY IN HEARING INDIANS' CLAIMS

U.S. Controller To Start Gathering Financial Data By Next November

SAN FRANCISCO, Jan. 18.—Actual gathering of federal records which will be needed in the long pending trial of the California Indians' claims against the United States Government will be started not later than November by the office of J. R. McCarl, United States controller general.

Attorney General U. S. Webb of California, who, in 1929, filed a suit for \$12,800,000 in behalf of the California Indians with the United States Court of Claims, said to-day he had been advised to this effect by Controller McCarl.

"This means that the controller general can not start the necessary examination of records on this case much before November, and undoubtedly the gathering of this information will take several months," said Webb. "For that reason it is questionable whether the actual trial of the suit can begin for many months to come. The government must gather all financial records affecting California Indians since before 1860.

About 25,000 Indians and descendants of Indians are claimants for compensation for lands which were taken from eighteen California Indian tribes under the treaties of the 'fifties. The Indians never received the compensation originally agreed upon under these treaties because the treaties were not ratified.

Acts of congress and the state legislature in 1928 authorized the present procedure for prosecuting the claims.

## HEARING ON INDIAN CLAIMS DEFERRED

SAN FRANCISCO, Jan. 19 (PCNS).—Congestion in the federal court of claims will delay hearing of the \$12,800 claims of 18 California Indian tribes against the government until next November, State Attorney General U. S. Webb, representing the tribes, declared today.

The Indians seek compensation for lands taken from them by the government.

## U. S. Court to Rule On Indian Claims

SAN FRANCISCO, Jan. 19.—The federal court of claims will take up the \$12,800,000 claim of 18 California Indian tribes next November, according to Attorney-General U. S. Webb, representing the tribes. The Indians seek compensation for lands taken from them by the government.



FEB. 6, 1932

## Indian Survivors of One Time Powerful Tribes Wait Square Deal From Uncle Sam

By HOMER L. ROBERTS

(United Press Staff Correspondent)  
(Special to Daily Siskiyou News)

SACRAMENTO, Feb. 4 (UP) — Twenty-five thousand California Indians, last survivors of one-time powerful tribes, are still waiting patiently for what they term is a "square deal" from Uncle Sam.

Four years ago these Indians were given definite hope that they might benefit at last from the vast lands taken from their ancestors before 1860. Now, however, they must wait until November before the federal government finds time to assemble data necessary to consider their cases.

The suits are being brought in behalf of the Indians by Attorney General U. S. Webb of California, who says the long delay arises despite the fact that the present procedure was authorized by congress in 1926, after 80 years of effort in behalf of the Indians.

The story dates back to the fifties, when 18 Indian tribes signed away approximately 8,800,000 acres of land in various parts of the state to the United States in a series of treaties which promised varied compensation.

This compensation ranged from desirable reservations and assistance in agriculture and building, to material facilities such as needles and thread, trousers and shirts, oxen and agricultural implements.

The Indians gave up their lands in good faith, but congress didn't ratify the treaties, so the redskins were left "holding the sack."

At last in 1928, California congressmen obtained legislation authorizing the attorney general of California to sue in United States court of claims for compensation for the Indians. This total of \$11,000,000, plus recompense for personal property, facilities and improvements promised. The state legislature appropriated \$15,000 for expenses, and the way seemed clear for immediate action.

Although the suit has been filed, the trial has never been placed on the calendar of the court of claims.

Registration of the Indian claimants was undertaken throughout California, and took nearly two years.

Answering criticism of the Indian Board of Cooperation, Webb said this week that the entire matter is awaiting the gathering of records by the office of United States Controller General J. R. McCarl. The government must gather all financial records affecting California Indians since before 1860 before the trial can actually begin, he said.

FEB. 9, 1932

## Indians Wait U. S. Action On Cash Claim

By HOMER L. ROBERTS  
(United Press Staff Correspondent)  
(Special to Chico Record)

SACRAMENTO, Feb. 8. — (UP) — Twenty-five thousand California Indians, last survivors of one-time powerful tribes, are still waiting patiently for what they term is a "square deal" from Uncle Sam.

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FEB. 9, 1932

# Indians Await Square Deal From 'Unc' Sam

36  
By HOMER L. ROBERTS  
United Press Staff Correspondent

(Special to Coalinga Record)

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S. F. CALIF.  
CALL-BULLETIN  
FEB. 11, 1932

## INDIANS SEEK OWN COUNSEL

The United States Court of Claims today announced in Washington it will hear, next month, the petition of 25,000 California Indians for permission to employ their own attorney in their fight for long delayed payment of land claims.

The Indians assertedly are dissatisfied with the state attorney general as their legal representative.

Millions are involved in the claims of the Indians. The claims are based on unratified treaties between Indians and the United States in 1851-2 under which the Indians gave up 8,800,000 acres.

Much of the land is in the Mother Lode country.

OAKLAND, CALIF. TRIBUNE

FEB. 11, 1932

## INDIAN CONFERS ON LAND CLAIM

SAN FRANCISCO, Feb. 11.—W. G. Walker of Fresno, a member of the Chuck-Chansi Indian tribe, visited San Francisco today for a conference on procedure to be followed in prosecuting a claim for millions of dollars on behalf of California Indians against the federal government.

The claim is based on the seizure by the United States of millions of acres of Indian lands in the California gold rush days.

Walker expressed satisfaction over the action of the United States Court of Claims in Washington, D. C., in setting for hearing in March a petition by the 25,000 California Indians seeking permission to be represented by their own attorney, J. W. Henderson of San Francisco, at the formal trial of the compensation claims.

The claims are based on 18 unratified treaties executed by about 400 representatives of Indian tribes and groups of Californians with the federal government in 1851-52. The treaties were never passed by congress, but 210,000 Indians, believing them effective, gave up their lands to the gold miners.

Descendants of the Indians fought for recognition of the government's indebtedness to them, with the result that the Indians secured the passage of the act of congress of 1928 which waived the statute of limitation and permitted them to seek an adjudication of their 76-year-old claim.

MARYSVILLE, CALIF.  
APPEAL-DEMOCRAT  
FEB. 11, 1932

"The Case"

## Indians Ask for Their Own Counsel

WASHINGTON, D. C., Feb. 11. In what is declared to be a "most unusual" judicial order, the United States court of claims has set for hearing in March a petition by the 25,000 Indians of California that they be permitted to have their own attorney, J. W. Henderson of San Francisco, in the place of Attorney General U. S. Webb of California, to prosecute for them their claim against the United States government.

They are asking pecuniary compensation on account of alleged illegal seizure by the United States of approximately 80,000,000 acres of Indian lands in the California gold-rush days of 1849-56.



# Indians Gain Hearing Before U. S. Court To Have Own Attorney Press 'Lost Treaties' Claims Through Fresnan's Efforts

By GILBERT G. WEIGLE

SAN FRANCISCO, Feb. 10—In what is declared to be a "most unusual" judicial order, the United States court of claims has set for hearing in March a petition by the 25,000 Indians of California that they be permitted to have their own attorney, J. W. Henderson of San Francisco, in the place of Attorney General U. S. Webb of California to prosecute for them their claim against the United States government for pecuniary compensation on account of alleged illegal seizure by the United States of approximately 80,000,000 acres of Indian lands in the California gold rush days of 1849-'56.

The Indians, through W. G. Walker of Fresno county, a member of the Chuck-Chansi tribe, complained recently that Attorney General Webb, although given permissive authority to sue in an act of Congress passed in 1928, took 15 months to file their petition that might reasonably have been filed in five months, and thereby unduly delayed their case by permitting 13 other claims to gain precedence on the calendar.

Walker also complained for the Indians that Attorney General Webb's inaction for the year and a half since he filed the petition placed their action in danger of being dismissed by the court for want of prosecution some months ago, and that they saved their case from being struck from the calendar only by sending their own attorney to Washington last December.

## UNRATIFIED TREATIES

The claims, involving millions, are based on 18 unratified treaties executed by about 400 representatives of Indian tribes and groups of California with the United States in 1851-'52, reserving to the Indians the use and possession of 8,800,000 acres of land in the state, together with "compensation" in the form of service and supplies, which the United States was to render to them for the remainder of their 80,000,000-acre holdings, which they ceded in the treaties.

The treaties failed, however, of ratification by Congress in 1852. In the meantime the 210,000 California Indians gave up their lands to the government and the gold miners.

The decade that followed the treaties were subjected to "uncounted cruelties." All of their land was taken from them. They were harassed and ravaged, pillaged and murdered, and within a decade, according to testimony in the Congressional Records, were reduced to pitifully small groups of scattered and hunted refugees.

More than 50 years the 18 treaties, which had been denied ratification in an executive session of the Senate in 1852, reposed in the archives of the Senate. In 1928 they became known as the "lost treaties" and were released from the cloak of secrecy.

## INDIANS' FIGHT

Afterwards the Indian survivors and their descendants in California, numbering 20,000 to 25,000, banded together to press their claim for justice. Indian groups, designated as auxiliaries, associated themselves as members of an organization incorporated as the Indian Board of Cooperation. Fees of a few cents per month were voluntarily contributed, and, during the past 20 years, through J. W. Henderson, their chosen attorney, and F. G. Collett, their appointed executive official, the Indians have been improving their condition.

With frugal use of their voluntary fees the Indians secured court judgments establishing them as native born Americans, entitled to all the rights of citizenship, including the right to vote, and to have their children go to the public schools.

After 10 years' ceaseless effort through their chosen representatives the Indians secured the passage of the act of Congress of 1928 which waived the statute of limitation and permitted them to seek an adjudication of their 76-year-old claim in the United States court of claims.

That was four years ago. The act provided that the claim "may be submitted to the court of claims by the attorney general of the state of California." This, the Indians are now contending, was a permissive provision only; and when the attorney

## Leaders In Fight For Indians

ney general proceeded to petition for a "limited judgment" and without consulting with the Indians, the rift began that led to the "most unusual" judicial proceedings that will be staged in Washington, D. C., at the March session of the United States court of claims.

## DENOUNCES WEBB

Walker, who was in San Francisco conferring with Attorney Henderson and Executive Officer Collett, had this to say on behalf of the Indians:

"As spokesman for California's 25,000 Indians, I can qualify by say-



William G. Walker (full length photo at right) of Auberry, member of the Chuck-Chansi tribe, is the leader of California's 25,000 Indians who want their own attorney to make the fight before the U. S. court of claims at Washington, D. C. Frederick G. Collett, executive chief of the Indian board of control (in center at center) has been engaged in this claim for millions for the last 20 years and is now leading in the fight on the attorney general of California. Attorney J. W. Henderson (lower left) made the fight before Congress to get permission to sue under the unratified treaties of 1852, and who now demands that he be substituted for Attorney General Webb as litigant for the Indians of central California.

ing I have been in personal contact with more than 20,000 of my fellow redskins. But don't make the mistake of thinking I wear moccasins and a feather headdress. No, siree! I'm 64, self-made and self-educated since I was five years old. I personally represent the Indians of the Chuck-Chansi tribe and I'm a member of the board of directors of the Indian board of cooperation, and we Indians are in a majority on that board—so it's our organization.

"And let me get this off my chest: I don't think it is very becoming for the attorney general of California, who is exercising his permissive authority to present the claim of the Indians—and taking four years so far to do not much more than prejudice our rights—to be criticizing us for wanting our own attorney in control of the case.

"For 20 years Attorney Henderson has helped us. Without him we would be nowhere now. Without him we wouldn't be voting and sending our children to the public schools—including the University of California—to be educated. Without him and Mr. Collett we would never have secured the passage of the congressional act permitting us our 'day in court.'

"Why then shouldn't we want him now, and why in the world should the attorney general object if we, as American citizens the same as he is, choose to contribute voluntarily to a fund to 'finish the job' we began more than 20 years ago.

## 80 YEARS LOST

"Just consider these needless four years' delay on top of the 76 years of injustice that preceded them. Eighty years in all. Maybe, taking his good and leisurely time, the attorney general has not thought of the aged Indians who are living in squalor and despair and with hope dying in their breasts. For instance, my old friend Chief Dahanwanzala of the Pittriver tribe. He was 79 when the act of Congress was passed; he's 83 now. Give that a thought—and there are others like him.

"And yet the attorney general, instead of worrying with us and consulting with us, is giving out almost daily interviews telling the white people that he'll be getting busy 'next November.' Well, we're not waiting until then, as you will note by the news from Washington, D. C.

"Another thing I can't understand

is why the attorney general is so busy proclaiming that we shouldn't continue our voluntary contributions of a few cents a month to keep enough funds on hand to make the progress that he is not making.

"It's idle of the attorney general to say he won't use the money we are gathering by voluntary contributions. Of course he won't; you can bet your life on that; we intend to use it to get our own attorney on the job.

## CLAIM ON WHOLE STATE

"In conclusion, let me note that the act of Congress specifically provides that the attorney general shall not get any fee or pay out of any moneys awarded to us. Then why in the world is he acting so uppish with us, not consulting or conferring with us, and asking a limited amount that, after set-offs are figured, would give the Indians about \$300 per capita in payment for the whole state of California, which they possessed or owned in 1849, and which the United States took away from them in violation of international law, the Constitution of the United States, the treaty with Mexico and every precept of right and justice.

"Getting no pay himself, I would think the attorney general would be glad to have the attorney of our own choice take the job off his hands, where it has lain like a sleeping papoose for nearly four, to us, endless years.

"We Indians know you have to pay a person to get active service out of him; that's why we are voluntarily, of our own wish—those of us who can spare a few cents a month—contributing to our fund.

"And you can bet it doesn't sit well on our stomachs to have the attorney general so busy saying, 'Don't do it,' while he's so idle on our job.

"That's why we want our own attorney. The Indians don't want to wait another 80 years for justice."



## Kings, Other Valley Indians Win Hearing of \$80,000, 000 Claims Against U. S. For Treaty Lands

Through a judicial order of the United States court of claims, the hearing on a petition filed on behalf of 25,000 Indians of California has been set for sometime during March according to a report coming from San Francisco.

At the hearing the Indians will have their "day in court" on the settlement of claims based on 18 treaties made with the government 80 years ago which provided for reserving to the Indians 8,800,000 acres of land together with compensation in the form of service and supplies which the United States was to render them in payment of their holdings amounting to \$80,000,000 which ceded in the treaties.

### Not Ratified

Although all the treaties failed of ratification by Congress in 1852, the Indians, numbering 210,000, under the belief that the treaties were effective, gave up their lands to the government and gold miners. The history of the results of the signing of the treaties and the ceding of the lands is that both the white settlers in the mining districts and the government officials considered the lands in the San Joaquin valley worthless, and as a result the Indians were forced to give the mountain territory and to move to reservations established in the valley. These reservations were at the Tejon ranch near Bakersfield, on Tule river and on Kings and Fresno rivers.

### Settlers Moved In

Before these reservations were firmly established, settlers began to move into the valley in large numbers, and when it was seen that the great future lay in the valley lands rather than in the mining districts, the treaties were never ratified.

Known as the "lost treaties" they remained in the archives of the senate chamber until 1905, when they were brought to light. Shortly after the bringing out of the treaties, the surviving Indians banded themselves together in an organization incorporated as Indian Board of Cooperation, and during the past 20 years, aided by J. W. Henderson, their attorney, and F. G. Collett, their appointed executive official, the Indians have been improving their condition, and incidently have been succesful in having their claims recognized by the government bureau.

### Kings County Data

Some months ago, J. R. Hayes, deputy county surveyor here, received a communication from the Indian Board of Cooperation, asked to define if possible the boundaries of the lands in this locality that might have come under the jurisdiction of the old treaties. Mr. Hayes took the

matter up with F. F. Latta of Tulare well known historian of the valley, and from him received the information that roughly the treaty of April 29, 1851 granted to some 18 tribes, almost the entire side of the San Joaquin valley from the Fresno river on the north to Kern river on the south. These lands extended east and west from about the Sierra foothills to the eastern portion of the Tule lakes, including Kern Buena Vista, Goose, Tulare and Summit. From Summit lake north the eastern border of the lands granted to the Indians was the swamp area along Fresno slough and the San Joaquin river.

The Indian tribes that occupied this particular portion of the valley when the treaties were enacted 80 years ago, have dwindled to a mere remnant, now occupying what is known as the "rancherie" south-east of Lemoore. On Tule river above Porterville is another reservation, also thinly populated.

SAN FRANCISCO CALIF.  
EXAMINER  
FEB. 12, 1932

patches stated.

## California Indians To Be Given Hearing

Attorney J. W. Henderson received word from Washington yesterday that the United States Court of Claims has placed on its March calendar, for hearing, the petition of some 25,000 California Indians that he be permitted to represent them in a legal case instead of State Attorney General U. S. Webb. The case is the Indians' claim against the Government for compensation for about 80,000,000 acres of Indian lands alleged to have been illegally seized by the United States during the California gold rush days of 1849-56.



## INDIANS WAIT FOR U. S. PAYMENT ON 'STOLEN' LANDS

By HOMER L. ROBERTS  
(United Press Staff Correspondent)  
Special to Alameda Times-Star

SACRAMENTO, Cal.—Twenty-five thousand California Indians, last survivors of one-time powerful tribes, are still waiting patiently for what they term is a "square deal" from Uncle Sam.

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Although the suit has been filed, the trial has never been placed on the calendar of the court of claims.

Registration of the Indian claimants was undertaken throughout California, and took nearly two years.

Answering criticism of the Indian Board of Cooperation, Webb said this week that the entire matter is awaiting the gathering of records by the office of United States Controller General J. R. McCarl. The government must gather all financial records affecting California Indians since before 1860 before the trial can actually begin, he said.

## CALIFORNIA INDIAN CLAIMS 364 TO GET HEARING IN MARCH UNDER EARLY DAY TREATIES

In what's declared to be a "most unusual" judicial order, the United States Court of Claims has set for hearing in March a petition by the 25,000 Indians of California that they be permitted to have their own attorney, J. W. Henderson of San Francisco, in place of Attorney General U. S. Webb of California, to prosecute for them their claim against the United States Government for pecuniary compensation on account of alleged illegal seizure by the United States of approximately 80,000,000 acres of Indian lands in the California gold rush days of 1849-56.

The Indians, through W. G. Walker of Fresno County, California, a member of the Chuck-Chansi tribe, complained recently that Attorney General Webb's inaction for the year and a half since he filed the petition placed their action in danger of being dismissed by the court for want of prosecution some months ago and that they saved their case from being struck from the calendar only by sending their own attorney to Washington last December.

Walker also complained for the Indians that Attorney General Webb's inaction for the year and a half since he filed the petition placed their action in danger of being dismissed by the court for want of prosecution some months ago and that they saved their case from being struck from the calendar only by sending their own attorney to Washington last December.

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effective the 210,000 California Indians gave up their lands to the Government and the gold miners.

For more than fifty years the 18 treaties, which had been denied ratification in an executive session of the senate in 1852, reposed in the secret archives of the Senate. In 1905, to become known as the "lost treaties," they were released from the ban of secrecy.

Shortly afterwards the Indian survivors and their descendants in California, numbering twenty to twenty-five thousand, banded together to press their claim for justice. Indian groups, designated as auxiliaries, associating themselves as members of an organization, incorporated as the Indian Board of Cooperation. Fees of a few cents per month were voluntarily contributed and, during the past twenty years, through J. W. Henderson, their chosen attorney and F. G. Collett, their appointed executive official, the Indians have been improving their condition.

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After ten years' ceaseless effort through their chosen representatives, the Indians secured the passage of the Act of Congress of 1928 which waived the statute of limitation and permitted them to seek an adjunction of their 76-year-old claim in the U. S. Court of Claims.

That was four years ago. The act provided that the claim "may be submitted to the Court of Claims by the attorney general of the State of California." This, the Indians are now contending, was a permissive provisions only; and when the attorney general proceeded to petition for a "limited judgment" and without consulting with the Indians, the rift began that led to the "most unusual" judicial proceedings that will be staged in Washington, D. C., at the March session of the U. S. Court of Claims.



FEB. 18, 1932

# Indians Gain Hearing

By GILBERT G. WEIGLE

Washington, D. C., Feb. 10, 1932—In what is declared to be a "most unusual" judicial order, the United States Court of Claims has set for hearing in March a petition by the 25,000 Indians of California that they be permitted to have their own attorney, J. W. Henderson of San Francisco, in the place of Attorney General U. S. Webb of California, to prosecute for them their claim against the United States Government for pecuniary compensation on account of alleged illegal seizure by the United States of approximately 80,000,000 acres of Indian lands in the California gold-rush days of 1849-50.

The Indians, through W. G. Walker of Fresno County, California, a number of the Chuck-Chansi Tribe, complained recently that Attorney General Webb, although given permissive authority to sue in an Act of Congress passed in 1928, took fifteen months to file their petition that might reasonably have been filed in five months and thereby unduly delayed their case by permitting thirteen other claims to gain precedence on the calendar.

Walker also complained for the Indians that Attorney General Webb's inaction for the year and a half since he filed the petition placed their action in danger of being dismissed by the court for want of prosecution some months ago and that they saved their case from being struck from the calendar only by sending their own attorney to Washington last December.

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The 18 treaties failed, however, of ratification by Congress in 1852. In the belief that the treaties were effective the 210,000 California Indians gave up their lands to the Government and the gold miners.

In the decade that followed, the Indians were subjected to "unspeakable cruelties." All of their lands were taken from them. They were outraged and ravaged, pillaged and murdered, and within a decade, according to testimony in the Congressional Records, were reduced to a few pittance small groups of starving and hunted refugees.

For more than fifty years the 18 treaties, which had been denied ratification in an executive session of the Senate in 1852, reposed in the secret archives of the Senate. In 1905, to become known as the "lost treaties," they were released from the ban of secrecy.

Shortly afterwards the Indian survivors and their descendants in California, numbering twenty to twenty-five thousand, banded together to press their claim for justice. Indian groups, designated as auxiliaries, associated themselves as members of an organization, incorporated as The Indian Board of Cooperation. Fees of a few cents per month were voluntarily contributed and, during the past twenty years, through J. W. Henderson, their chosen attorney, and F. G. Collett, their appointed executive official, the Indians have improved their condition.

With frugal use of their voluntary fees, the Indians secured court judgments establishing them as native-born Americans entitled to all the rights of citizenship, including the right to vote and to have their children go to the public schools.

After ten years' ceaseless effort through their chosen representatives, the Indians secured the passage of the Act of Congress of 1928 which permitted them to seek adjudication waived the statute of limitation and of their 76-year-old claim in the U. S. Court of Claims.

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San Francisco, Feb. 10, 1932.—Spokesman of the Indians, W. G. Walker, who was in San Francisco today conferring with Attorney Henderson and Executive Officer Collett, had this to say on behalf of the Indians.

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"And let me get this off my chest: I don't think it is very becoming for the attorney general of California, who is exercising his permissive authority to present the claim of the Indians—and taking four years so far to do not much more than prejudice our rights—to be criticizing us for wanting our own attorney in control of the case.

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"Why then shouldn't we want him now, and why in the world should the attorney general object if we, as American citizens the same as he is, choose to contribute voluntarily to a fund to 'finish the job' we began more than twenty years ago.

"Just consider these needless four years delay on top of the 76 years of injustice that preceded them. Eighty years in all. Maybe, taking his good and leisurely time, the attorney general has not thought of the aged Indians who are living in squalor and despair and with hope dying in their breasts. For instance, my old friend Chief Dahawanzala of the Pitt River Tribe. He was 79 when the Act of Congress was passed; he's 83 now. Give that a thought—and there are others like him.

"And yet the attorney general, instead of worrying with us and consulting with us, is giving out almost daily interviews telling the white people that he'll be getting busy 'next November!' Well, we're not waiting until then, as you will note by the news from Washington, D. C.

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"It's idle of the attorney general to say he won't use the money we are gathering by voluntary contributions. Of course he won't; you can bet your life on that; we intend to use it to get our own attorney on the job.

"In conclusion, let me note that Act of Congress specifically provides that the attorney general shall not get any fee or pay out of any monies awarded us. Then why in the world is he acting so upish with us, not consulting or conferring with us, and asking a limited amount that, after set-offs are figured, would give the Indians about \$300 per capita in payment for the whole state of California, which they possessed or owned in 1849, and which the United States took away from them in violation of international law, the Constitution of the United States, the Treaty with Mexico and every precept of right and justice.

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"We Indians know you have to pay a person to get active service out of him; that's why we are voluntarily of our own wish—those of us who can spare a few cents a month—contributing to our fund.

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FEB. 18, 1932

## INDIAN FIGHT IN "LOST TREATIES" DELAYED IS CLAIM

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The claims, involving millions, are based on 18 unratified treaties executed by about 400 representatives of Indian tribes and groups of California with the United States in 1851-52, reserving to the Indians the use and possession of 8,800,000 acres of land in the state, together with "compensation" in the form of service and supplies, which the United States was to render to them for the remainder of their 80,000,000 acre holdings, which they ceded in the treaties.

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1928 which waived the statute of limitation and permitted them to seek an adjudication of their 76-year-old claim in the U. S. Court of Claims.

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SUSANVILLE, CALIF.  
ADVOCATE  
FEB. 19, 1932

## Indians Seek Right to Name Own Attorney

### Irked at Alleged Dilatory Attitude of Attorney General Webb

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The claims are based on 18 unratified treaties of 1851-52, lost for fifty years and coming to light in 1905. Shortly afterward the Indians banded together as the Indian Board of Co-operation, contributing a few cents each month to a common fund.

In 1928 Congress passed an act which waived the statute of limitations and permitted the Indians to seek adjudication through the Court of Claims.

Claiming the attorney general has been so slow as to allow other claims to gain precedence over their 80-year-old claim and even endanger its being dismissed, they seek the right to designate their own attorney to push their claim. W. G. Walker, a 64-year old member of the Chuck-Chansi tribe, is spokesman for approximately 25,000 members of the various tribes which in the beginning numbered more than 200,000, and takes an aggressive attitude toward the matter of hiring their own attorney and pushing their claim for justice.

CRESCENT CITY, CALIF.  
COURIER  
FEB. 19, 1932

## CAMPAIGN UNDER WAY TO SECURE INDIANS JUSTICE

Twenty-five thousand California Indians, last survivors of one-time powerful tribes, are still waiting patiently for what they term is a "square deal" from Uncle Sam.

Four years ago these Indians were given definite hope that they might benefit at last from the vast lands taken from their ancestors before 1860. Now, however, they must wait until November before the federal government finds time to assemble data necessary to consider their cases.

The suits are being brought in behalf of the Indians by Attorney General U. S. Webb of California, who says the long delay arises despite the fact that the present procedure was authorized by congress in 1928, after 80 years of effort in behalf of the Indians.

The story dates back to the fifties, when 18 Indian tribes signed away approximately 8,800,000 acres of land in various parts of the state to the United States in a series of treaties which promised varied compensation.

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The Indians gave up their lands in good faith, but congress didn't ratify the treaties so the redskins were left "holding the sack."

At last in 1928, California congressmen obtained legislation authorizing the attorney general of California to sue in United States court of claims for compensation for the Indians. This total of \$11,000,000, plus recompense for personal property, facilities and improvements promised. The state legislature appropriated \$15,000 for expenses, and the way seemed cleared for immediate action.

RIVERSIDE, CALIF.  
ENTERPRISE  
FEBRUARY 19, 1932

## INDIANS WISH OWN ATTORNEY FOR LITIGATION

Hearing Will Come Before U. S.  
Court of Claims During  
Next Month

Indians of the Soboba, Temecula, Cahuilla and other tribes of Riverside county are greatly interested in the hearing to come before the United States Court of Claims next month of a petition of 25,000 Indians of California that they be permitted to have their own attorney, J. W. Henderson of San Francisco, in place of Attorney General U. S. Webb of California, to prosecute for them their claim against the United States government for pecuniary compensation on account of alleged illegal seizure by the United States of approximately 80,000,000 acres of Indian lands in the California gold rush days of 1849-56.

The Indians claim that although an act of congress passed in 1928 gave permission authority to sue, that it was 15 months before their petition was filed and that their case was thereby unduly delayed by permitting 13 other claims to gain precedence on the calendar.

The claims, involving millions of dollars, are based on 18 unratified treaties executed by about 400 representatives of Indian tribes and groups of California with the United States in 1851-52, reserving to the Indians the use and possession of 8,800,000 acres of land in the state—including considerable acreage in what is now Riverside county—together with "compensation" in the form of service and supplies which the United States was to render them for the remainder of the 80,000,000 acre holdings, which they ceded in the treaties.

The 18 tribes failed, however, of ratification by congress in 1852, but the Indians claim that in the belief the treaties were effective, they gave up their lands in California to the government and the gold miners.

The treaties were brought to light in 1905 when they were released from the archives of the senate, where they had reposed for 50 years. Soon after that Indian groups, designated as auxiliaries, associated themselves as members of an organization, incorporated as the Indian Board of Cooperation. For the past 20 years, through their chosen attorney, J. W. Henderson, and F. G. Collett, their appointed executive official, the Indians have been improving their condition. In 1928 the Indians secured passage by congress of an act which waived the statute of limitation and permitted them to seek an adjudication of their 76-year-old claim.

OAKLAND, CALIF.  
SATURDAY PRESS  
FEB. 20, 1932

## J. W. Henderson Is Retained by Indians To Fight For Rights

Spokesman of the Indians, W. G. Walker, who was in San Francisco February 10, conferring with Attorney Henderson and Executive Officer Collett, had this to say on behalf of the Indians:

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FEBRUARY 25, 1932

Page 1

## CALIFORNIA INDIANS PROTEST DELAY IN PRESSING CLAIMS

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ure by the United States of approximately 80,000,000 acres of Indian lands in the California gold-rush days of 1849-56.

The Indians, through W. G. Walker, of Fresno county, California, a member of the Chuck-Chansi Tribe, complained recently that Attorney General Webb, although given permissive authority to sue in an act of congress, passed in 1928, took fifteen months to file their petition that might reasonably have been filed in five months and thereby unduly delayed their case by permitting 13 other claims to gain precedence on the calendar.

"As spokesman for California's 25,000 Indians," said Walker, "I can qualify by saying I have been in personal contact with more than 20,000 of my fellow redskins. But don't make the mistake of thinking I wear moccasins and a feather head-dress. No siree! I am 64 self-made and self-educated since I was five years old. I personally represent the Indians of the Chuck-Chansi Tribe and I'm a member of the board of directors of the Indian Board of Cooperation, and we Indians are in a majority on that board—so it's our organization.

"I don't think it is very becoming for the attorney general of California, who is exercising his permissive authority to present the claim of the Indians'—and taking four years so far to do not much more than prejudice our rights—to be criticising us for wanting our own attorney in control of the case.

"For 20 years Attorney Henderson has helped us. Without him we would be nowhere now. Without him we wouldn't be voting and sending our children to the public schools—including the University of California, to be educated. Without him and Mr. Collett we would never have secured the passage of the congressional act permitting us our 'day in court.'

"Why then shouldn't we want him now, and why in the world should the attorney general object if we, as American citizens the same as he is, choose to contribute voluntarily to a fund to 'finish the job' we began more than 20 years ago.

"Just consider these needless four years of delay on top of the 76 years of injustice that preceded them. Eighty years in all. Maybe, taking his good and leisurely time, the attorney general has not thought of the aged Indians who are living in squalor and despair and with hope dying in their breasts. For instance, my old friend Chief Dahawanzala, of the Pittriver Tribe. He was 79 when the act of congress was passed; he's 83 now. Give that a thought—and there are others like him.

"And yet the attorney general, instead of worrying with us and consulting us, is giving out almost daily interviews telling the white people that he'll be getting busy 'next November.' Well, we're not waiting until then, as you will note by the news from Washington, D. C.

"Another thing I can't understand is why the attorney general is so busy proclaiming that we shouldn't continue our voluntary contributions of a few cents a month to keep enough funds on hand to make the progress that he is not making.

"It's idle of the attorney general to say he won't use the money we

are gathering by voluntary contributions. Of course he won't; you can bet your life on that; we intend to use it to get our own attorney on the job.

"In conclusion, let me note that the act of congress specifically provides that the attorney general shall not get any fee or pay out of any monies awarded to us. Then why in the world is he acting so uppish with us, not consulting or conferring with us, and asking a limited amount that, after set-offs are figured, would give the Indians about \$300 per capita in payment for the whole State of California, which they possessed or owned in 1849, and which the United States took away from them in violation of international law, the Constitution of the United States, the treaty with Mexico and every precept of right and justice.

"Getting no pay himself, I would think the attorney general would be glad to have the attorney of our own choice take the job off his hands, where it has lain like a sleeping papoose for nearly four, to us, endless years.

"We Indians know we have to pay a person to get active service out of him; that's why we are voluntarily, of our own wish—those of us who can spare a few cents a month—contributing to our fund.

"We want our own attorney. The Indians don't want to wait another 3 years for justice."



OAKLAND, CAL.  
POST ENQUIRER  
MAR. 1, 1932

## Webb Hits Back At Lawyers in Indian Claims

SAN FRANCISCO, March 1 (INS).—Charges that "unscrupulous lawyers were seeking to mulct the Indians of California of from \$1,000,000 to \$4,000,000" were hurled here today by State Attorney General U. S. Webb.

Webb made his denunciation following a visit paid him by an aged Indian chief, Aga-Si-Nank-Gee, who pleaded that the Indians be permitted to hire their own lawyers in connection with the tribesmen's \$11,000,000 claim against the federal government.

OAKLAND, CAL. TRIBUNE

MAR. 1, 1932

## Indian Chief Warned Not To Hire Any White Agent

Pitt River Leader Is Told  
Government Will Deal  
Direct With Tribesmen

SAN FRANCISCO, March 1.—Across mountains and over much snow today came Chief Aga-Si-Nank-Gee, 85-year-old head of the Pitt river tribe of Indians of Shasta county, to see United States Attorney General U. S. Webb about getting back some \$12,000,000 in compensation from the white man, for Indian lands which the white man took.

Many white men, Chief Aga-Si-Nank-Gee told Webb, show great eagerness for the poor Indian, and wish to help him recover that \$12,000,000—on a strictly percentage basis, that is—and did Webb think the poor Indian wise to accept these proffered services of the kindly white man?

Chief Aga-Si-Nank-Gee puckered his withered face in much doubt.

"The great white father at Washington is trying to pass laws that will give the Indian his money without any white man taking some of it from him as fees for getting the money," Webb explained. "Don't employ anybody to represent you."

So Aga-Si-Nank-Gee headed northward over many mountains and through much snow, to advise brother Indians to keep on waiting.

SAN FRANCISCO CHRONICLE

MAR. 2, 1932

## Aged Indian Chief Discards Peace Pipe After Webb Parley

Finding Attorney General Webb adamant in opposing retention of special counsel to press their claims against the Federal Government, California Indians, represented by Chief Aga-Si-Nank-Gee of the Pitt-Wintoon tribe, emerged from the State building yesterday, figuratively sounding a war cry.

Webb had told them he had been delegated by the Government to handle their land claims for more than \$12,000,000 and intends to do so.

Chief Aga-Si-Nank-Gee fumbled the rattlesnake-handled stick, on which he leans the weight of his 85 years, and told Webb delays already cost his red brothers \$500,000 in interest.

Webb, in reply, advised the chief and his tribesmen not to be misled by private attorneys "working on the Indians' cupidity by propaganda to obtain excessive fees."

"This office," the Attorney General added, "is doing everything possible to speed settlement of your claims."

With that, the old chieftain of the Pitt-Wintoons put away his peace pipe without lighting it and with perfunctory handshakes the pow-wow was over.

"The interview with Mr. Webb was highly unsatisfactory," Chief Aga-Si-Nank-Gee asserted, through his interpreter, Clyde Thompson. "The Court of Claims has fixed March 14 for argument as to whether we shall be permitted to hire our own attorneys. We'll fight to have lawyers who will consult with us. Mr. Webb seldom does."

Webb asserted he holds a copy of a contract by which three attorneys were promised a fee of \$20,000 from the Indians, 2 per cent of all money collected up to \$2,000.00 and 3 per cent on any sum above that amount.

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S.F. Chronicle 3/2/32



STOCKTON CALIF. RECORD

MAR. 2, 1932

## Webb Efforts for Indians Defended by Chief Fuller

SONORA OFFICE STOCKTON RECORD, March 2.—California Indians do not want J. W. Henderson of San Francisco to represent them in Washington, Chief William Fuller of the Mewuk Indians and vicehood of California, declared here today.

Chief Fuller was outspoken in his protest against a movement to get Indians to sign a petition seeking a change in legal representation. He supported Attorney-General U. S. Webb as the representative and criticized W. G. Walker of Fresno for sponsoring a petition now reported to have been signed by 25,000 Indians.

Walker's group is reported to have criticized Webb for inactivity in a suit through which the Indians hope to receive compensation for certain lands in the State. Chief Fuller voiced support of Webb and declared that if Indians have signed Walker's petition, many must have done so without full realization of what it meant.

GRASS VALLEY CALIF. UNION

MAR. 3, 1932

## COLLETTE DENIES ATTORNEYS SEEK TO ROB TRIBESMEN

SAN FRANCISCO, March 2.—(AP)—F. G. Collette, attorney, denied today that the California Indians seeking redress for land taken from them in 1852 by the government, had been misled by white attorneys.

Collette declared Attorney General U. S. Webb of California is mistaken in his statement that attorneys are asking excessive fees. The contract between the Indians and the attorneys limits the fee to three percent of any amount recovered, Collette said.

His statement follows refusal by attorney general of a request that Indians be allowed to retain private counsel. The request was made by Aga-Si-Nank-Gee, 85 year old chief, representing the Pit River and Wintoon Tribes.

OAKLAND, CAL.  
POST ENQUIRER  
MAR. 3, 1932

## THE LAST INSULT

To a Once Proud Race

Up in the Pitt river country in this state the few survivors of the Wintoon tribe of Indians live bedraggled, precarious lives. They dream of the broad lands they once owned—and which, although the Indians never sold it, is now in the possession of others.

They ask the government to give the land back to them.

They will not regain possession of that land. But they will make the effort, and all they ask now is permission to hire their own attorneys to make the fight for them. The chief of the tribe says to U. S. Webb, state attorney-general:

"I beg you not to hinder us from having our own attorneys to press our just claims. I am speaking not only for myself and my tribe, but for thousands of other Indians in the state. We can wait no longer for justice. I am an old man and I would see our rights protected before I pass to the Great Spirit."

A good message, simple and dignified.

Isn't it a little sad to think of these Indians, once so free and proud, now humbly asking for the right to engage their own attorneys in a fight to regain what once belonged to them?



## CALIFORNIA INDIANS WANT OWN ATTORNEY

364

In what's declared to be a most unusual judicial order, the United States Court of Claims has set for hearing in March a petition by the 25,000 Indians of California that they be permitted to have their own attorney, J. W. Henderson of San Francisco, in place of Attorney General U. S. Webb of California, to prosecute for them their claim against the United States Government for pecuniary compensation on account of alleged illegal seizure by the United States of approximately 80,000,000 acres of Indian lands in the California gold rush days of 1849-56.

The Indians, through W. G. Walker of Fresno County, California, a member of the Chuck-Chansi tribe, complained recently that Attorney General Webb, although given permissive authority to sue in an Act of Congress passed in 1928, took fifteen months to file their petition that might reasonably have been filed in five months and thereby have unduly delayed their case by permitting thirteen other claims gain precedence on the calendar.

Walker also complained for the Indians that Attorney General Webb's inaction for the year and a half since he filed the petition placed their action in danger of being dismissed by the court for want of prosecution some months ago and that they saved their case from being struck from the calendar only by sending their own attorney to Washington last December.

The claims, involving millions, are based on 18 unrati-

fied treaties executed by about 400 representatives of Indian tribes and groups of Californians with the United States in 1851-52, reserving to the Indians the use and possession of 8,800,000 acres of land in the state, together with "compensation" in the form of service and supplies, which the United States was to render to them for the remainder of their 80,000,000 acre holdings, which they ceded in the treaties.

The 18 treaties failed, however, of ratification by Congress in 1852. In the belief that the treaties were ratified the Indians gave up their lands to the Government and the gold miners.

For more than fifty years the 18 treaties, which had been denied ratification in an executive session of the senate in 1852, reposed in the secret archives of the Senate.

In 1905, to become known as the "lost treaties," they were released from the ban of secrecy.

Shortly afterwardss the Indian survivors and their descendants in California, numbering twenty to twenty-five thousand banded together to press their claim for justice. Indian groups, designated as auxiliaries, associating themselves as members of an organization, incorporated as the Indian Board of Co-operation. Fees of a few cents per month were voluntarily contributed and, during the past twenty years through J. W. Henderson, their chosen attorney and F. G. Collet, their appointed executive officials, the Indians have been improving their condition.

With frugal use of their voluntary fees, the Indian secured court judgments establishing them as native-born Americans entitled to all the rights of citizenships, including the right to vote and to have their children go to public schools.

After ten year's ceaseless effort through their chosen representatives, the Indians secured the passage of the Act of Congress of 1928 which waived the statute of limitation and permitted them to seek an adjunction of their 76-year-old claim in the U. S. Court of Claims.

That was four years ago. The act provided that the claim "may be submitted to the Court of Claims by the attorney general of the State of California." This, the Indians are now contending, was a permissive provisions only; and when the attorney general proceed to petition for a "limited judgment" and without consulting with the Indians, the rift began that led to the "most unusual" judicial proceedings that will be staged in Washington D. C., at the March session of the U. S. Court of Claims.



MAR. 5, 1932

## PITT INDIAN CHIEF PRESENTS PLEA TO ROLPH

Tribal Head Wants Private Attorneys In Noted Claims Case

Aga-Si-Nank-Gee, 85-year-old chief of the Pitt Indians, yesterday carried to Governor Rolph the controversy of several of his tribesmen with Attorney General U. S. Webb over the prosecution of their claims against the federal government.

The Indian asked the governor to "persuade" the attorney general to permit the entrance of private attorneys into the case. Webb previously had refused this request, asserting the aged Indian chief had been "misled" into asking for outside legal aid.

### Have Contract.

Under a contract which the Indians have with three attorneys, Webb says the private lawyers have been guaranteed a retaining fee of \$20,000 to represent them, with a possibility of "winning" enormous sums of money on a percentage of the claims awarded.

The Indians are asking payment for 8,800,000 acres of land in California, taken by the federal government under a treaty of 1852. The advances made to the Indians since that time are to be deducted from the award made by the court of claims in Washington.

### Land Worth \$100,000,000.

Although the Indians originally filed claims for something like \$12,000,000, C. F. Thompson, a college educated Indian, who accompanied Chief Aga-Si-Nank-Gee, admitted yesterday they were of the opinion the land is worth \$100,000,000.

In addition to the \$20,000 retaining fee, the attorneys will receive a further fee of 2 per cent of the first \$2,000,000 awarded the Indians, and 3 per cent of all claims above that amount.

### \$360,000 For Attorneys.

Should the claims court recognize the original \$12,000,000 request, the attorneys would get \$360,000 as their fee.

Attorney General Webb told the Indians that it is not necessary they should go to this tremendous expense in hiring special counsel, when his office is equipped to and will prosecute the cases.

### Delay Is Feared.

In discussing the matter yesterday with Governor Rolph, Thompson said:

"We are not questioning the competency of Attorney General Webb. We fear, however, that the press of other business in his office may prevent him from giving as much attention to the claims as they could receive from private attorneys of our own."

"We feel that the delay of the attorney general in filing the action in the first place set us back in receiving any help from the federal government, and in dire need of as-

MAR. 5, 1932

## Appeals For Justice To The Indians

Correspondent Says Promises Made To Them In Treaties Never Kept

EDITOR of The Bee—Sir: Some time past the attention of we Indian people of California was called to the fact that some precincts had opposed our children attending the public schools of the state. Also some time past a few of the leading Indian schools or non-reservation schools were discontinued by the United States Government and quite some trouble had to be gone through before the Indian children were re-established in the public schools, mainly at Alturas.

In all fairness, according to the yet existing treaties dated back as far as 1852, we Indians were promised schools, reservations, stocks and implements to farm the lands set aside for reservations, with instructors for every line and vocation of life. And now the schools are being closed and many treaty rights are being taken from us.

Have the American people forgot the contracts they have made and have from year to year postponed payment of?

We Indians should proceed to gain our rights. Will some wise one please tell us why we, the American Indians, should not procure a loan from some foreign nation to fight our case in the higher courts for a just settlement of all tribal treaties? Would we not be dealing justly by ourselves and our children in the future? Perhaps we would be called a disloyal people, yet has this government dealt justly with all of the Indians of this country? The Indian Board of Co-operation has used every method possible to procure funds to hire lawyers to press our claim and treaties in Washington, D. C., but without any results. Still we are losing time and very valuable information in the older Indians, who are continually passing away, taking with them the best knowledge of treaty days and agreements with the whites.

We find all the nations represented in the public schools, including the Japanese and Chinese, to whom it seems the general public is not opposed.

Again, many jobs promised to the Indians on reservations and Indian lands are being given to white men and others. And should there again be war many Indians would have to fight.

But for nearly seventy-two years the Indian bills have been laid on the shelf and are still there, their claims in many cases unsettled and perhaps forgotten. Still we are supposed to be just good Indians and let this matter drift.

Indian people, wake up and let's see what we can do in regards to a matter that will put the Indians all back on the map and help not only them but all who they come in contact with. Let every Indian try to stand up for his rights and do all he or she can to gain what is really due us all.

HION KLATAWA MONITCH,  
of the Klamath.  
Medford, Ore., March 1, 1932.

## INDIANS GO TO PUSH CLAIMS

Peter Williams of the Requa tribe of Indians, in Humboldt County, and William G. Walker, Chuck-Chansi Indian of southern California, will leave San Francisco tomorrow for Washington, to plead action on the claims of 17,000 California Indians.

Williams and Walker will request the U. S. Court of Claims for permission to hire a special attorney to push their claims against the federal government, growing out of alleged violation of eighteen treaties entered into by United States commissioners and 126 California Indian tribes in 1852.

"When Mexico ceded California it was expressly agreed that the territory belonged to the Indians," Walker said. "The treaties establishing this right were violated. Four years ago the Congress authorized the Indians to go before the court of claims. The Indians were then represented by U. S. Webb, attorney general of California. Now we will ask that a special attorney be authorized to represent us."

MAR. 10, 1932

## INDIANS TO PRESENT CASE

(By Associated Press)

SAN FRANCISCO, March 9. — Peter Williams, member of the Requa tribe of Indians in Humboldt county, and William G. Walker, Chuck-Chansi tribesman of Southern California, announced today they would depart for Washington tomorrow to ask the United States Court of Claims for permission to hire a special attorney to press their case against the government growing out of violation of treaties of 1852.

Walker said Congress four years ago authorized the Indians to proceed against the government for the loss of land granted them in the treaties. State Attorney General U. S. Webb was delegated to be their attorney. Walker asserted Webb had accomplished but little and that the Indians wanted special counsel.

Webb recently announced he would oppose a motion to permit certain outside legal aid for the Indians and charged that attorneys had initiated the move in order to realize large fees in case of a decision favorable to the Indians.

## PITT RIVER INDIANS

INDIANS on the Pitt River are asking permission to hire their own attorneys to press claims for lands which they claim were taken from them illegally in 1852. Attorney General Webb says that the Indians have been misled by scheming white men, and that he will oppose their hiring their own attorneys. F. G. Collett, of the Indian Board of Co-operation, says that the Indians will not abandon their fight.

The issues in this case are undoubtedly complicated, but all those who believe that in general the Indians are given a fair deal in matters involving land will please form a line to the right and congregate on the point of a pin.

San Francisco, Calif.  
Examiner  
March 10, 1932

## Two California Indian Envoys Start East Today

Seeking appointment of their own counsel to speed up claims against the Federal government, two California Indians will leave today for Washington, D. C.

They will ask the United States Court of Claims, before which their case is to be tried, for permission to retain J. W. Henderson, San Francisco attorney and chairman of the Indian Board of Co-operation. They want Henderson to succeed State Attorney general U. S. Webb, who is conducting their case.

The 20,000 Indians of the State are suing for \$12,800,000 which they claim is due for usurpation of lands in 1852 and other violations of treaties with the Federal government.

The emissaries are William G. Walker of the Chuck-chansi tribe of Fresno County, and Peter Williams of the Requa of Del Norte County. They took with them a cartoon, drawn by Ransome Randolph Clark of the Concow tribe, in which the government was pictured as delaying payment of the claim.

Original Defective



SAN FRANCISCO, CALIF.  
NEWS

MAR. 9, 1932

## WEBB OUSTER ASKED

Indians Leave for Washington to  
Seek Removal of Counsel

Two representatives of 17,000 California Indians left for Washington, D. C. today to seek removal of U. S. Webb, state attorney-general, as their counsel in a claim involving millions against the government.

They are Peter Williams of the Requa Tribe and W. G. Walter of the Chuk-Chansi Tribe. The Indians charge Webb has not prosecuted their claims actively enough.

## Indians Seek Treaty Hearing

*The Case*  
*S.F. Chronicle March 10, 32*

Two descendants of California Indian chieftains arrived in San Francisco yesterday on their way to Washington, where they will press before the United States Court of Claims a request for immediate action on their appeal for justice.

The men are Peter Williams, member of the Requa tribe in Del Norte county, and William G. Walker of the Chuck-Chansi tribe in Fresno county. These men, with other representatives of the 17,000 California Indians who seek justice under a treaty, will ask that they be permitted to prosecute their claim through an attorney of their own selection.

Congress, in 1928, authorized the Court of Claims to waive the statute of limitations and hear the case of the Indians who have complained that the tribes accepted 8,800,000 acres to be reserved for them in California to which they claim ownership. The treaty also provided that the tribes were to be supplied with food, clothing, farming implements, cattle and horses.



MAR. 10, 1932

## Indians Dissatisfied With Mere Promises

Following a conference with Attorney-General U. S. Webb at his office in San Francisco last Tuesday, William Hulsey, 85-year-old Indian of the Pitt River Wintoon Tribes, prior to his departure for his home in Shasta county, made the following appeal to the Indians of California as an expression of his dissatisfaction over his conference regarding the Indian claims now before the U. S. Court of Claims at Washington, D. C.

Hulsey, whose Indian name is Aga-Si-Nank-Gee, was accompanied by Clyde Thompson and Freddie Wolfen, Indians, who acted as interpreters.

The appeal reads:

"A Message to the Indians of California, by William Hulsey, Member of the Pitt River Wintoon Tribes.

"After a conference today, March 1, 1932, with Attorney-General U. S. Webb in his office at San Francisco, I am more than ever convinced that if the California Indians are to receive justice in their claims now before the U. S. Court of Claims at Washington, D. C., they have got to have their own attorneys to represent them.

"When asked why he did not consult with Mr. Frederick G. Collett or our attorneys before he filed our claims at Washington, Attorney-General Webb said: 'This is a government matter: it is not necessary for me to consult with the Indians or their attorneys.'

"That means that Mr. Webb represents the government and does not represent the Indians, and there is great danger that all of our claims will not be presented to the court. It means we must send our own attorneys to Washington, and should have a delegation of Indians there, if we are to get 'just compensation' of our claims.

"I found Mr. Webb today was full of promises, the way he was four years ago. Let us remember that we have received many promises, beginning with the 18 treaties 80 years ago; and let us not forget that our people have suffered much as the result of broken promises.

"Let me plead with you not to fail in your efforts to make it possible for us to have our own attorneys in Washington, who will present all of our claims and represent us. If we fail now we will never have another chance. Let us not allow our 20 years of hard work to be wasted."



SAN FRANCISCO CHRONICLE

MAR. 10, 1932

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## INDIAN ASKS COUNCIL AT WASHINGTON

Wm. Hulsey Certain That  
Webb is not Represent-  
ing Best Interests of  
Tribesmen

By William Hulsey, Member of  
the Pitt River Wintoon Tribe

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MAR. 11, 1932

## Indian Claims Yet In Jeopardy A Brave In Appeal

State Attorney General Cuts Aged Red Man Cold

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SACRAMENTO CAL. BEE

MAR. 11, 1932

## Webb Is En Route To Washington On Indian, Tax Cases

SAN FRANCISCO, March 11.—(Bee Bureau)—Attorney General U. S. Webb left last night for Washington, D. C., to file an amended petition in the \$12,000,000 claims of California Indians, so as to ask considerably increased compensation, and to present oral arguments before the United States Supreme Court in favor of the constitutionality of the California bank and corporation franchise tax act.

Webb announced he will also oppose, before the United States Court of Claims, the attempt of three San Francisco attorneys and Frederick G. Collett of the Indian Board of Co-operation to have the lawyers admitted as attorneys of record in the pending suit against the government for reparations on the unfulfilled Indian treaties of 1851-57.

Silent On Sum.

The attorney general refused to reveal how much additional compensation he will demand for the Indians. Stating his position toward the attempt of the San Francisco lawyers to intervene in the Indian case, Webb said:

"Because neither the act of congress permitting such suits to be brought nor the act of the state legislature permits private counsel to appear as attorneys in the case unless such counsel be employed

by the state, I am unalterably opposed to these men being admitted. Thus far, neither Mr. J. W. Henderson nor anyone else has been employed.

The bank and corporation franchise tax act test was originally submitted to the supreme court after having been decided in favor of the state in the California Supreme Court, but a few days after the final submission in Washington, Justice Oliver Wendell Holmes resigned and the remaining members of the court said they were unable to agree on a judgment and asked for a re-argument.

SANTA ROSA CALIF.  
REPUBLICAN  
MAR. 11, 1932

## Indians Go East To Speed Claims For \$12,800,000

Seeking appointment of their own counsel to speed up claims against the federal government, two California Indians left San Francisco yesterday for Washington, D. C.

They will ask the United States court of claims, before which their case is to be tried, for permission to retain J. W. Henderson, San Francisco attorney and chairman of the Indian board of cooperation. They want Henderson to succeed State Attorney General U. S. Webb, who is conducting their case.

The 20,000 Indians of the state are suing for \$12,800,000 which they claim is due for usurpation of lands in 1852 and other violations of treaties with the federal government.

The emissaries are William G. Walker of the Chuck-chansi tribe of Fresno county, and Peter Williams of the Requa of Del Norte county. They took with them a cartoon, drawn by Ransome Randolph Clark of the Concow tribe, in which the government was pictured as delaying payment of the claim.

Peter Williams is a son-in-law of Thomas Johnson of this city, formerly of Sebastopol.



## CALIFORNIA INDIANS HAVE NEW ATTORNEY

Following a conference with Attorney-General U. S. Webb at his office in San Francisco a few days ago, William Hulsey, 85-year-old Indian of the Pitt River Wintoon Tribes, prior to his departure for his home in Shasta County, made the following appeal to the Indians of California as an expression of his dissatisfaction over his conference regarding the Indian claims now before the U. S. Court of Claims at Washington, D. C.

Hulsey, whose Indian name is Aga-Si-Nank-Gee, was accompanied by Clyde Thompson and Freddie Wolfen, Indians, who acted as interpreters.

The appeal reads:

### "A MESSAGE TO THE INDIANS OF CALIFORNIA"

"By WILLIAM HULSEY,  
"Member of the Pitt River Wintoon Tribes"

"After a conference on March 1, 1932, with Attorney-General U. S. Webb in his office at San Francisco, I am more than ever convinced that if the California Indians are to receive justice in their claims now before the U. S. Court of Claims at Washington, D. C., they have got to have their own attorneys to represent them. "When asked why he did not consult with Mr. Frederick G. Collett or our attorneys before he filed our claims at Washington, Attorney-General Webb said: 'This is a Government matter: it is not necessary for me to consult with the Indians or their attorneys.'

"That means that Mr. Webb represents the Government and does not represent the Indians, and there is great danger that all of our claims will not be presented to the Court. It means we must send our own attorneys to Washington, and we should have a delegation of Indians there, if we are to get 'just compensation' of our claims.

"I found Mr. Webb today was full of promises, the way he was four years ago. Let us remember that we have received many promises, beginning with the 18 treaties 80 years ago; and let us not forget that our people have suffered much as the result of broken promises.

"Let me plead with you not to fail in your efforts to make it possible for us to have our own attorneys in Washington, who will present all of our claims and represent us. If we fail now we will never have another chance. Let us not allow our 20 years of hard work to be wasted."

SACRAMENTO CAL. BEE

MAR. 12, 1932

## California Indians Say They Are Not Getting Square Deal

EDITOR of The Bee—Sir: Under the heading of Webb Brands Indian Chiefs' Visit as Publicity Stunt I read an article about a recent visit of an Indian chief to the attorney general in regard to the suit now pending by the California Indians against the government. Inasmuch as this was written in such a way as to easily create a wrong impression of the whole controversy, I would like to say a few words on this subject.

In the article of March 1st it would appear that the attorney general in the goodness of his heart wants to save the poor Indians from being taken advantage of by unscrupulous outsiders. What are the facts?

In 1852 representatives of the United States government induced the Indians of California to turn over to the government some 90,000,000 acres of land outright, while some 8,000,000 acres were supposed to be set aside for the future use of the Indians. Unfortunately, these lands were situated in the Mother Lode at a time when the gold rush was at its peak, and when the Indians wanted to take possession they were driven away, killed, persecuted and made homeless.

As the years passed by, the Indians became convinced that there was no chance to get justice from the white man and this is the time, until Mr. Collett and his associates began their work among them to arouse their interest and willingness to fight for their rights. It was many times a thankless job for him to bring the situation up to this point that a suit is pending, because first a bill had to be passed to give the Indians full citizenship rights and then another to give the Indians a right to sue the government. For over twenty years Mr. Collett has labored for the cause of these Indians and it therefore can not be said that now a suit is pending he wants to

come in on the moneys the Indians may get. On the other hand, the Indians have tried time and again to have their own representatives press the coming suit, but without success. For some unknown reason the attorney general has filed the claim for \$12,000,000, while anybody acquainted with the facts knows that this sum is wholly inadequate and that the Indians are entitled to a far greater compensation. Besides that, steps already have been taken to create commissions aplenty to take care of these moneys for the Indians, in case the suit is successful, and judging by past experiences this means the creation of another pork barrel, from which the Indians will get nothing.

What kind of a country are we living in anyhow, when a suit of this kind is going on and the parties most vitally concerned in it are deliberately prevented from representing their side of it? I know that this is not the idea of a white man or American citizen worth his salt. Should we be satisfied with these high-handed methods or should we put a stop to it, inasmuch as it involves the interest of about 20,000 citizens of our state. Any officeholder is, after all, only the servant of the public, no matter what his office may be, and we citizens who put him in office also have the right and power to show our displeasure at the way the office is conducted. How about this instance of bureaucracy? Are we going to submit to it or are we ready to snap out of it and see that nothing less than justice is done?

I hope that you will be able to give this article space in your paper, because you seem to be the only publication in this state of ours which is willing to champion the cause of the underdog, regardless of what official toes you may step on. ARTHUR LAMBRECHT, HARRY HAYES, Amador City, March 7, 1932.

SAN FRANCISCO, CALIF. RECORDER  
MAR. 14, 1932

## California Indians' Claims Before Court

Right of Private Counsel to  
Appear Questioned by  
Atty.-Gen. Webb.

Attorney General U. S. Webb will present today to the Court of Claims an amended petition in *The Indians of California, Claimants*, by U. S. Webb, Attorney General of the State of California, vs. The United States. While the original petition in this case was filed some time ago, subsequent investigation seems to show the desirability of some amendments, having in the main for the purpose an enlargement of the amount claimed to be due the California Indians.

There has been set for hearing at the same time in that court the application of J. W. Henderson, the president of the Indian Board of Cooperation, the concern of which F. G. Collett is the executive representative, to be admitted as an attorney of record for the plaintiff. To this application opposition has heretofore been filed, and such opposition will be at that time urged.

It will be the contention of the attorney general that neither the Act of Congress permitting such suit to be brought, nor the act of the State Legislature relative thereto, permits private counsel to appear as attorneys of record in the case unless such counsel be employed by the State. Thus far neither Mr. Henderson nor anyone else has been so employed.

OAKLAND, CAL. TRIBUNE  
MAR. 15, 1932

## INDIANS SEEK OWN LAWYERS IN LAND CASES

Court of Claims Hears California  
Petition for a  
Change of Attorneys

The United States Court of Claims at Washington, has under advisement a petition filed on behalf of California Indians for authority to have their land claims presented to the court by their own attorneys, instead of by Attorney General U. S. Webb.

Dispatches received here said that argument on the point was heard by the court from J. W. Henderson, representing the Indians, while Webb appeared to resist the procedure.

Henderson asked permission to name J. G. Pemberton and James W. Hanley as attorneys for the Indians to press claims totaling \$12,500,000 said to be due them for California lands taken from them.

Dissatisfaction with Webb's previous handling of the Indians' claims, as expressed in several statements issued by representatives of the Indians, led to the filing of the present motion. Webb has contended he has done everything necessary to speed the hearing and properly represent the claimants.

The court permitted Webb to file an amended petition making minor changes as to the amounts of the claims involved, the dispatches stated.



YREKA, CAL. NEWS  
MAR. 16, 1932

## THE LAST INSULT

To a Once Proud Race

Up in the Pitt river country in this state the few survivors of the Wintoon tribe of Indians live bedraggled, precarious lives. They dream of the broad lands they once owned—and which, although the Indians never sold it, is now in the possession of others.

They ask the government to give the land back to them.

They will not regain possession of that land. But they will make the effort, and all they ask now is permission to hire their own attorneys to make the fight for them. The chief of the tribe says to U. S. Webb, state attorney-general:

"I beg you not to hinder us from having our own attorneys to press our just claims. I am speaking not only for myself and my tribe, but for thousands of other Indians in the state. We can wait no longer for justice. I am an old man and I would see our rights protected before I pass to the Great Spirit."

A good message, simple and dignified.

Isn't it a little sad to think of these Indians, once so free and proud, now humbly asking for the right to engage their own attorneys in a fight to regain what once belonged to them?

(Editorial from S. F. Examiner, Mar. 8, 1932)

## PITT RIVER INDIANS

INDIANS on the Pitt River are asking permission to hire their own attorneys to press claims for lands which they claim were taken from them illegally in 1852. Attorney General Webb says that the Indians have been misled by scheming white men, and that he will oppose their hiring their own attorneys. F. G. Collett, of the Indian Board of Co-operation, says that the Indians will not abandon their fight.

The issues in this case are undoubtedly complicated, but all those who believe that in general the Indians are given a fair deal in matters involving land will please form a line to the right and congregate on the point of a pin.

SACRAMENTO CAL. BEE

MAR. 15, 1932

WEBB PAVES WAY  
FOR INCREASE IN  
INDIAN CLAIMSAttorney General Denies That  
Tribesmen May Recover  
\$100,000,000

SAN FRANCISCO, March 15.—(Bee Bureau.)—An increase in the original amount of \$12,800,000 asked for California Indians from the federal government as compensation for the broken Indian treaties of 1852 was demanded in two amendments filed in Washington, D. C., by Attorney General U. S. Webb yesterday to the original suit filed with the United States Court of Claims in 1928.

The increase was indeterminate, as Webb merely abandoned the original request for \$12,800,000 and revised the suit to ask for "an amount equal to the just value of the compensation provided or proposed for the Indians in the treaties of 1852."

## Revealed By French.

This information was disclosed here to-day by Leon French, Webb's assistant, who assisted in preparation of the amendments.

Webb further amended the suit to include additional claimants, the number of whom, however, French could not estimate beyond saying that they may number "anywhere from none to a couple of thousand." While the original suit asked compensation for the California-resident descendants of members of the tribes which under the broken treaties turned over their lands to the United States, the revised petition also asks compensation for descendants of any other California Indian tribes which may not have been signers of the treaties. French said the attorney general's office does not know definitely now whether there were any such tribes.

## Denies Claim.

French denied a claim of J. W. Henderson, San Francisco attorney representing the Indian board of co-operation, that the amended petition may make it possible for the Indians to recover "upward of \$100,000,000 instead of the \$12,800,000 originally asked."

"Attorney General Webb felt that a larger amount than \$12,800,000 might possibly be obtained," said French, "but he has no hope of anything like \$100,000,000."

FRESNO, CALIF. BEE

MAR. 16, 1932

AMOUNT SOUGHT  
FOR INDIANS IN  
SUIT INCREASEDAttorney General Amends  
Claim To Strike Out Sug-  
gested \$12,800,000 Total

(By Bee Bureau)

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## Increase Possible

"Attorney General Webb felt that a larger amount than \$12,800,000 might possibly be obtained, but he has no hope of anything like \$100,000,000," said French.

"The amendments to the suit principally are amendments to conform as closely as possible with the congressional act which permitted the action to be filed."

"Another new angle to the case is that Senator McNamara of Oregon introduced a bill to amend the act so as to include several hundred Indians now residing in Oregon who are descendants of the California Indians which signed the treaties."

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SAN FRANCISCO, CALIF.  
NEWS  
MAR. 16, 1932

## INDIANS WIN PLEAS

California Indians seeking to collect for damages allegedly suffered under old treaties have won two victories in their fight, according to Washington dispatches today.

They were given the right to be represented by attorneys of their own choice and given the right to file an amended plea that would make possible a judgment of \$100,000,000 against the government.

LAKEPORT CALIF. BEE  
MAR. 16, 1932

## INDIANS GO EAST TO SPEED CLAIMS FOR \$12,800,000

SANTA ROSA, March 16.—Seeking appointment of their own counsel to speed up claims against the federal government, two California Indians left San Francisco on Thursday for Washington, D. C.

They will ask the United States court of claims, before which their case is to be tried, for permission to retain J. W. Henderson, San Francisco attorney and chairman of the Indian board of cooperation. They want Henderson to succeed State Attorney General U. S. Webb, who is conducting their case.

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The emissaries are William G. Walker of the Chuck-chansi tribe of Fresno county, and Peter Williams of the Reguas of Del Norte county. They took with them a cartoon, drawn by Ransoce Randolph Clark of the Concow tribe, in which the government was pictured as delaying payment of the claim.

Peter Williams is a son-in-law of Thomas Johnson of this city, formerly of Sebastopol.

SAN FRANCISCO CHRONICLE  
MAR. 16, 1932

## Claims Court Favors Indians

Word was received yesterday from Washington that the United States Court of Claims has made two rulings that favor the litigation of California Indians to gain what they consider their rights under old treaties. One ruling was that an amended plea might be filed that would make possible a judgment of approximately \$100,000,000 as compensation for what the Indians contend was an injustice suffered by them by reason of the Government failing to live up to treaty conditions.

The other favorable ruling was that the Indians might be represented by an attorney of their own selection instead of State Attorney General Webb, designated in the congressional provision authorizing the Court of Claims to act without regard to the statute of limitations. They selected Attorney J. W. Henderson, who, accompanied by two chiefs, Peter Williams, Del Norte county, and William Walker, Fresno county, left recently for Washington.

SANTA ROSA CALIF.  
REPUBLICAN  
MAR. 17, 1932

## Indians Told Not To Contribute To Litigation Fund

Attorney-General U. S. Webb has written Thomas Johnson, former Sebastopol Indian orchardist, and now a resident of Santa Rosa, reiterating his previous declaration that the Indians should not contribute any money to forward the prosecution of the action now pending before the court of claims in Washington, D. C. From time to time an organization in behalf of the Indians has collected funds from them for this purpose, and the attorney-general declares the Indians should not make such contributions.

In his letter to Johnson the attorney-general points out that the state of California, in the first instance, is paying the costs of the prosecution of the case before the federal government. The action is to obtain recompense for the California Indians for the lands which they were compelled to yield up to the whites in the early 50's and to make good the promises made to them in a number of treaties that never have been kept.

"Congressman Lea and Senator Slater both have told me the same thing, General Webb says in his letter, and I have told the Indians they need not put up their money. I am quite sure General Webb is doing all he can to hurry along our case before the court of claims," Johnson said, yesterday, when he exhibited the attorney-general's letter to friends about town.

General Webb now is in Washington in the interest of the suit in behalf of the California Indians. Some years ago the legislature of California, in a bill sponsored by Senators Slater, Nelson, Handy and Williams, directed Attorney-General Webb to bring the action in the name of the state of California and the California Indians against the United States. To satisfy the claims of the Indians the sum of \$12,500,000 is asked in the action now pending.

WALNUT CREEK, CAL.  
COURIER  
MAR. 17, 1932

## Indians Seek Claim for Property Taken by the Government

By HOMER L. ROBERTS  
(United Press Staff Correspondent)

SACRAMENTO Mar. 17.—(U.P.)—Twenty-five thousand California Indians, last survivors of one-time powerful tribes, are still waiting patiently for what they term is a "square deal" from Uncle Sam.

Four years ago these Indians were given definite hope that they might benefit at last from the vast lands taken from their ancestors before 1860. Now, however, they must wait until November before the federal government finds time to assemble the data necessary to consider their cases.

The suits are being brought in behalf of the Indians by Attorney-General U. S. Webb of California, who says the long delay arises despite the fact that the present procedure was authorized by congress in 1928, after 80 years of effort in behalf of the Indians.

The story dates back to the fifties, when 18 Indian tribes signed away approximately 8,800,000 acres of land in various parts of the state to the United States in a series of treaties which promised varied compensation.

This compensation ranged from desirable reservations and assistance in agriculture and building, to material facilities such as needles and thread, trousers and shirts, ~~oxen and agricultural implements.~~

The Indians gave up their lands in good faith, but congress didn't ratify the treaties, so the redskins were left "holding the sack."

At last in 1928 California congressmen obtained legislation authorizing the attorney-general of California to sue in United States court of claims for compensation for the Indians. This total of \$11,000,000 plus recompense for personal property, facilities and improvements promised. The state legislature appropriated \$15,000 for expenses, and the way seemed cleared for immediate action.

Although the suit has been filed, the trial has never been placed on the calendar of the court of claims.

Registration of the Indian claimants was undertaken throughout California, and took nearly two years.

Answering criticism of the I.

Original Defective



MAR. 17, 1932

## Indian Legislation

San Francisco, March 11. Two Indian Representatives of the 17,000 members of the Indian Board of Cooperation, accompanied by their attorney J. W. Henderson, and F. G. Collett of the Board, are on their way to Washington to petition the United States Court of Claims to aid them in speeding up the Indian claims against the United States Government.

The Indians, William G. Walker of the Chuck-Chansi Tribe of Fresno County, and Peter Williams of the Requa Tribe Del Norte County, are scheduled to arrive in Washington on Monday, March 14th. Their appearance before the Court is set for the same day.

Before boarding the overland train, Walker and Williams issued the following statement:

"We are on our way to Washington, D. C., to petition the United States Court of Claims to permit us to have our own attorney represent the Indians in pressing their claims to the Court for just compensation for loss of California in 1852.

In 1852 United States Commissioners signed up with 126 Indian Tribes and groups 18 separate treaties whereby the Indians agreed to give up possession of all of California, approximately 96,000,000 acres, provided the Government would guarantee them peaceful possession of 8,800,000 acres as reservations and the Government would also supply them with farming implements, wearing apparel, breeding cattle, working animals and schools.

The treaties were never ratified by the United States Senate, but the Indians believed they were in force gave up their lands. For 53 years the treaties were lost in the secret files of the United States Senate. When they came to light in 1905 the Indians became active in pressing what they consider their just claims for compensation. In 1928 Congress by special act waived the statute of limitations and gave permission for the suit to be brought in the United States Court of Claims. The act permitted Attorney-General U. S. Webb to file the petition. Webb did not file the petition for 15 months, months, and now has permitted the remainder of 4 years to go by without bringing the petition to trial.

We are dissatisfied with the slow

progress being made by Mr. Webb and are on our way to Washington to ask the Court to permit us, the 17,000 Indians in our organization, to be represented by the attorney of our own choice, Mr. J. W. Henderson of San Francisco.

Many Indians are very, very old now and some are still alive who have waited for 80 years. If we don't make any more speed than Mr. Webb has made we fear the 80-year-old Indians will grow to be 100 and die. We want to speed up the case. That is why our fellow Indians in California are sending us to Washington, D. C."

FRESNO, CALIF.  
REPUBLICAN  
MAR. 18, 1932

### Fresno County Indian Meets President Hoover On Tax Claim Mission

W. G. Walker of Auberry and Peter Williams of Requa, in Washington as representatives of California Indians in connection with tax claims filed for treaties negotiated more than 80 years ago, were yesterday introduced to President Hoover.

In a California hearing recently, Walker succeeded in wresting the prosecution of Indian claims from Attorney General U. S. Webb, placing them in the hands of their own attorneys.



# ALL WHITE MEN IN CALIFORNIA CALLED TRESPASSERS

## Treaties of 1848 Not Ratified Because Of Opposition by State

Early Settlers Acted on Theory Only Good Indian Was Dead Indian; Result Has Been Tribes Put 'Adrift'

By HENRY C. MacARTHUR

California's 5,000,000 residents are mere "trespassers" in a land that doesn't belong to them. Theoretically, every time a citizen rides down a highway, every time he steps in his front yard, hunts or fishes in the mountains, and in brief, his very presence in the state is an act of trespass. The Californian's development of the state, his building of cities, highways, improvement of farms and recreation spots is "illegal."

At least, these are the opinions of O. H. Lipps, superintendent of the Sacramento Indian agency, who declares the 25,000 Indian residents of the state are its true owners.

### THEORETICALLY INDIAN IS REAL OWNER OF STATE

And theoretically, Lipps is right, in the belief of courts and attorneys studying the question of the California Indian, and how the white man deprived him without legal action, Lipps says, of the state of California.

It all started back in the days fol-

## Indian Took Living From Open Spaces

Centuries have passed since the Indians roamed the forests and plains of California. In those days before the white man, none could lay claim to the territories of various tribes without battle.

From these wide open spaces, the Indian derived his living. He fashioned his clothes from the hides of deer. He chipped his arrowheads from flint, and his beads or "wampum" from stone and shell. His squaws ground aborn meal to provide him bread.

Evidences of the life of the Indian are found throughout California in the numerous "mounds" or camp sites, he occupied. They number many thousands.

However, the remnants of Indian tribes, never a people, have adopted the ways of the white man. Descendants of the Indians are doing the struggle along with the white man from the land.

some 25,000 descendants of the red race adrift in California, for the most part without rights, privileges or means of making a living.

In all other states of the Union treaties were negotiated with the tribes, which ceded lands to the federal government on condition that certain areas be allotted to them, in the form of Indian reservations.

In every state except California, Lipps explained, this policy was carried out. At least, he said, the Indian got something for his lands—whether it was enough or not, he is not prepared to say—but in this state the Indian got nothing.

### TREATIES NEGOTIATED WITH INDIANS IN 1852

The government in 1852 negotiated 18 treaties with the Indian tribes of California. These treaties, which provided for as many reservations in California, reserving for the Indian a total of approximately 8,000,000 acres of land for his own special use and benefit, were forwarded to Washington, D. C., for ratification of the United States senate.

Filmore, who was president at that time, passed them along to the senate with the recommendation they be adopted.

Meanwhile the California legislature got busy. Perhaps some of the lands the Indians were to have received were choice spots for settlements. In fact, one of the reservations was to have been where the city of Fresno now is located. Others were located in various sections of California, some near Sacramento.

Anyhow, the state legislators still were working on the theory that the "only good Indian was a dead Indian." The august body passed a resolution, which definitely instructed senators from this state to oppose any and all treaties between the federal government and the California Indian.

Apparently, the California senators had plenty of influence, or somebody else brought pressure to bear on the senate, because the treaties never were ratified.

### TREATIES DEPOSITED IN SENATE'S SECRET ARCHIVES

They were deposited in the secret archives of the senate, and lay there, untouched and unheard from for 50 years, and that is why California has

no legal title to the lands on which its people live.

Meanwhile, the white brother took over the state of California, converted its lands to his own use, and steadily pushed the Indian into almost utter oblivion.

Lipps explained that the hide-bound policy of the federal government was to secure title to all lands it acquired from the original occupants. The first treaty negotiated with the Indians after the Declaration of Independence was in 1778, when the United States government acquired property in the state of Delaware from the Delaware Indians.

With the onward pushing of the pioneers, the federal government from that time on made treaties with the Indians, getting, of course, title to valuable lands for almost nothing, but still maintaining the principle of giving at least something for legal ownership.

That is, the government followed this policy until it expanded its territory to California. It intended to follow the same policy here, but the opposition of the state itself prohibited its methods from running their course.

### MEXICO RECOGNIZED RIGHTS OF REDSKINS

A question arose when the Indian treaties were gone into lately because of the taking over of California from Mexico in 1848. It was thought that clear legal title to all lands might have been included in the treaty with Mexico. But investigation proved the Mexican government had treaties with the Indians, in which that government recognized their original rights to the land.

When Mexico ceded the territories to the United States in 1848, it was a part of the treaty that all treaties between the Mexican government had with the Indians were to be respected by the United States government. And with the exception of California they were, Lipps declares.

With the discovery some years ago that the Indians still owned California, sympathetic persons thought something ought to be done about it. However, there wasn't much that could be done at that time. It was too late to ratify the treaties. Cities were built on the lands where the Indian reservations were to have

## Opposes Plan



U. S. WEBB

Attorney general, who opposes the proposal of California Indians to obtain their own attorneys to press their claims against the federal government for lands taken from them, allegedly illegally, in 1852.

stood. Water rights had been acquired by powerful California corporations. Were they to give these up to a little group of 25,000 red men? No, the question was too absurd, it was held, to even think about.

Consequently, it was decided that a course other than ratification of the treaties should be followed. It was decided to take care of the Indian as best the government could and see that he had an opportunity to make a living. To that end the

government established its Indian agencies in California, one in Sacramento, another in Riverside, to serve Southern California, and a third on the Hoopa reservation, in Northern California, which serves Siskiyou, Trinity, Humboldt and Del Norte counties. The Hoopa reservation was established by executive order and not by treaty.

### CALIFORNIA HAS NO TREATY RESERVATION

Lipps explained there is not a single treaty reservation in California. There are several dozen small plots of land the federal government has purchased to give back to the Indian, but Lipps said most of this land was unsatisfactory, without water, and could not be developed without great expense.

An attempt, however, is being made to secure something for the descendants of the original tribes. A suit has been filed against the federal government by the state of California, authorized by the state legislature. This claim originally was for \$12,800,000, the funds, if granted, to be placed in a trust and administered on behalf of the Indians.

Whether this claim will be granted or not remains a question with those interested in Indian affairs. In any event, Lipps said, the government could not be counted on for a decision before some time next year at the earliest.

Just what, then, are the special rights and privileges of the California Indian?

### INDIANS CAN'T BE HELD AS VAGRANTS

"About the only one," Lipps replied, "is that he can't be arrested as a vagrant."

The state law grants the Indian this privilege. He cannot be lodged in jail on a vagrancy charge. He can loaf all he wants to and wander about the country, aimlessly, perhaps, and the state of California will not bother him for having no visible means of support.

"The Indian looks at it this way," Lipps said. "While he knows he could never have developed the country to its present state of industrialism and civilization, he feels that all possibility of his becoming self-supporting has been taken away from him."

"The Indian is included in the

## Legal Right to Land Never Obtained From Indians in Territory

Situation Declared to Be Without Parallel In History of Treatment of Redskins By U. S. Government

state's game laws. He cannot kill a deer out of season without possibility of arrest, even if he's hungry.

"He cannot fish for food. He is denied the privilege in some places of camping on what he believes to be his own lands. The Indian doesn't want or need much. All he wants, at least the older generation, is to be left alone and given the privilege of taking his living from the country."

### YOUNGER GENERATION PRESENT DIFFERENT STORY

The younger generation of Indians, however, present a different story. Many of them are ambitious and desire to live like the white man. The government is, through contribution to schools where Indians are attending, helping educate them. Lipps told of one youth who graduated from Ukiah high school and desired to continue with his education.

"I'd like to see him go to Stanford," Lipps said. "But again, the question of finances arises. If the Indian received his just compensation from the government, and the funds due him could be allotted so scholarships in various schools of the state could be established, then this boy could be sent to college. As it is, he may not get there."

Lipps believes that if the government grants a sum to be held in trust for Indians, the manner in which it is administered will determine its success. "Sympathy for the Indian is all right, but it must be handled with caution. There are some who would take the money and establish feeding stations. That would never do. The way to handle the Indian is to make him self-supporting, self-respecting and a good citizen of the state."

"This can be done, as the Indian, both man and woman, has a latent ability that can be developed through training. The younger generation has the desire to develop this ability. We find we cannot do much with the older folks, but it's up to the government to care for them as best it can."

The Indian agency here handles matters pertaining to the small reservations acquired by the government. These include the Hoopa reservation and the Round Valley, Mendocino county, reservation, as well as other smaller spots where the Indian is being taught the ways of the white man. The agency also handles matters pertaining to the health of the Indian, and to education.

"The California Indian got what is popularly known as a 'raw deal'," Lipps declared. Now it is up to his white brother to make up for that deal as nearly as he can."

The history of the California Indian is written in the soil of the lands he once occupied. Anthropologists have unearthed a vast amount of material pertaining to the pre-historical race. Gradually, the Indians' racial story is being taken from the soil, and written in books and museums for the edification of the people who occupy his lands today. And a large part of this new-found interest in Indian relics is held responsible for seeing that the red man is given justice.

C. H. Lipps, who handles Indian affairs for the Sacramento district, says the Indian is entitled to a square deal. His treaties, ratified with solemnity in the councils of this almost primitive race, were buried and forgotten when they reached Washington.

## LAND ONCE FOUGHT OVER BY PIONEERS NOW GOES BEGGING

State Has Three Quarters Million Acres for Sale, But Buyers Scarce; Price Once \$1.25 Acre

By JOHN LEE

Land, for which early Californians bartered, thieved and killed, now goes begging. Nearly three quarters of a million acres of state land and many times that amount of federal land is for sale cheap, and there is no rush of buyers.

Well-worn volumes of land maps in the office of the state surveyor general tell the story of California lands since their orderly disposal began in 1853. The rush for choice sections and the gradual slack in demand is shown. The pages crossed by surveyors' lines and notations tell of fabulous riches taken from lands fought for a song and a squaw.

Helps Support Schools Another restraining factor is that the days of buying state land for \$1.25 an acre are over. An appraiser

now fixes the price according to actual value. State lands came into being as such in 1853 when congress allocated to California the 16th and 36th sections in each township, designating this area "school lands." All revenue has gone into a school fund, now more than \$7,000,000. This is invested and the interest makes a sizeable contribution each year to state support of California public schools.

In his quarter century in office Surveyor General Kingsbury has seen methods of disposing of state lands ranging from the installment plan to the auction block.

Price Once \$1.25 Acre "For many years the price was \$1.25 an acre for good land, bad land and indifferent land," Kingsbury recalls. "In 1905 the price was raised

to \$2.50 an acre and 10 years later the land was sold at public auction, bringing as much as \$150 an acre.

"Auctioning wasn't successful for buyers would put their heads together ahead of time and the state would suffer. Until 1931 a 10 per cent down payment and subsequent installments were permitted in buying state land.

"This was done away with because it encouraged speculation. Tracts would be tied up by a down payment and held for an advantageous market. If a buyer appeared the state was paid the balance; if not the payments were defaulted and the state was put to the expense of repossession of the land."

Now Demand Cash present system of selling land price fixed by appraisal after

application is placed with a filing fee of \$5. Payment must be cash. The state doesn't relish its land business.

At present it's unprofitable and the object is to clear up as much of the school land as possible, getting it into private ownership and on the tax rolls, with the least expense possible.

Along with \$1.25 land, opportunities for achieving wealth from mineral and oil products of school lands are limited. Since 1921 sale of state land known to be mineral in character has been unlawful. If land sold by the state subsequently is proven mineral or oil bearing, a one-sixteenth royalty is paid to the state. There now is an income to the general fund of \$17,000 a month from oil lands; in times of prosperity in

the oil industry it ran as high as \$55,000 a month.

Much Land Available Much of the unclaimed state land lies in the vast desert region of southeastern California. San Bernardino county has the greatest acreage, 340,579, and lack of water makes this land all but worthless. Inyo county has 143,404 acres, Riverside 59,011 and Imperial 41,864. In Northern California Lassen county has the largest stretch of unsold state land, 62,583 acres.

Fifteen counties, including Sacramento, have no unsold state lands but there is plenty available in neighboring counties. Colusa has 960 acres, El Dorado, 520 acres, Glenn 362 acres, Napa 2,247 acres, Nevada 640 acres, Solano 260 acres, Yolo 562 acres and Yuba 310 acres.



MAR. 21, 1932

### SAYS UNCLE SAM SHOULD PAY BILL TO THE INDIANS

Editor of The Bee—Sir: The articles and letters in regard to California Indians' suit against the U. S. Government have attracted the attention of many of the readers of The Bee.

The hearing of the petition of the 25,000 Indians has been set by the judicial order of the U. S. Court of Claims on March 16th. The Indians wish permission to have their own attorney, J. W. Henderson, to prosecute for them their claim against the government for seizure of land in 1849-1856. They ask that Henderson be substituted for Attorney General Webb.

This seems to be a very unwise and expensive move on their part and one that they may bitterly regret. Be it said for Attorney General Webb that he has done more to further the cause of the Indians than any man who has ever handled the case since the treaties were made.

If the United States were to pay the Indians \$12,800,000, settlement would not be made in cash payment. The money will be held in trust, to be used to furnish schools, homes, lumber to build homes and other buildings, farms, stock and agricultural implements.

When the treaties were made the Indians were ignorant. They knew nothing of the white man's laws, customs or habits. They did not know or realize the value of the lands they were literally giving away. And the whites took advantage of the ignorance. These lands have increased in value with improvements during these years until now they are worth a vast deal

more than at the time the treaties were made.

Many of the descendants of these early day Indians have cast off tribal relations, associations, habits and superstitions, along with their inferiority complex. They have become educated, up-to-date and capable. They are capable of handling their own money, too. They have learned trades and are working at them when they are fortunate enough to secure employment. They are home and property owners, taxpayers and voters. Many are World War veterans. They have done this without the promised help from the government.

The interest on the original amount agreed upon, \$12,800,000, would amount to what? You figure it out and see. Now in all fairness would not the Indians have a right to expect the interest, too? They do not ask for benefit. They want a fair and just settlement. We all profess scorn and contempt for the man who beats his bills and next to the man who beats his bill is the one who haggles. I have known men who were inordinately proud to have it said of them that their words were as good as their bonds. So for the sake of honor and justice, Uncle Sam should pay his bill to the Indians.

R. B. MAXWELL.

Quincy, March 17, 1932.

LOS ANGELES, CAL.  
NEWS

MARCH 21, 1932

## California Indians Win Against Webb's Proposal For Limited Judgment

### Recovery of Claims up to \$100,000,000 Possible With Amendment in Court of Claims; Services of State Attorney-General Not Desired by Red Men

WASHINGTON, D. C., Mar. 19—Following a preliminary victory in the U. S. Court of Claims, whereby they achieved an amendment to the petition of California Indians permitting a court judgment upwards of \$100,000,000 instead of a "limited judgment", as prayed for by U. S. Webb, attorney-general of California, with whom the Indians have been at outs for many months, two California Red Men—Peter Williams, Requa Indian, and William G. Walker, Chuck-Chansi Indian, today celebrated by visiting President Hoover at the White House.

The two California Indian delegates, who represent 17,000 Red Men, organized in seeking justice from the United States government for wrongs done the Indians of the State under the famous 18 executed, but unratified, treaties of 1852, visited the White House in company with U. S. Senator S. M. Short-

ridge, who presented them to the Big White Chief from their own state of California.

The Red Men apprised the President of their purpose in visiting Washington—to petition the Court of Claims to have their own attorney, J. W. Henderson of San Francisco, substituted as attorney of record in place of Attorney-General Webb, who, they claim, has "slept on the job" for the four years that have elapsed since Congress, by special act in 1928, waived the statute of limitations and permitted the Indians to sue for justice on account of the wrongs of '52.

The court, the Indians apprised the President, has under consideration their plea to be accorded their constitutional right "as American citizens" to be represented by counsel of their own choice instead of the Congress-permitted attorney, whom they no longer want.



TURAS, CAL.  
MAIN DEALER  
JANUARY 17, 1934

## TRIAL OF IN- DIAN CLAIMS DUE IN SPRING

California Indians and their descendants now have "not much more than a year" to wait for payment of the millions of dollars asked in a suit filed in their behalf against the United States government in August, 1929.

This is reported by Attorney General U. S. Webb, who represents the approximately 28,000 claimants for damages accruing from the broken Indian treaties of 1851.

Trial of the suit in the federal court of claims at Washington, D. C., is expected by Webb to be set next spring. He bases his expectations on word from the national capitol that the general accounting office, department of the interior, and other federal departments which have been assembling data for the trial are nearing completion of this work.

Webb expects some testimony to be taken by deposition in California, possibly before a federal commissioner or referee, for presentation to the court of claims. Such evidence may be taken either before or after the trial begins.

The attorney-general thinks that if the trial is held early in the year the case may be decided before the end of 1934 and a judgment of many millions of dollars awarded to the California Indians. When the suit originally was filed in 1929, it asked damages of \$12,800,000 but the complaint was amended in March 1932 to leave the amount indefinite and it may total much more than the earlier figures.

To avoid a general misunderstanding, Webb emphasizes that there will be no cash distribution among the descendants of the Indians. He says the sum to be recovered will be placed in the federal treasury at four per cent interest to the credit of the claimants and will be subject to appropriation with the cooperation of the state for educational, health, industry and land purchase activities for the benefit of the Indians.

SACRAMENTO, CALIF.  
JANUARY 23, 1934

## WEBB ASSERTS INDIANS' SUIT IS PROGRESSING

Attorney General Says Gov-  
ernment May Advance  
\$2,000,000

SAN FRANCISCO, Jan. 23. — A bill to advance \$2,000,000 in federal funds for the benefit of 23,000 California Indians, pending the determination of the Indian land claims suit before the federal court of claims in Washington, D. C., is being pushed in the present session of congress by Representative Harry L. Englebright.

This word is brought from the national capital by Attorney General U. S. Webb, who while in Washington several days ago conferred with Congressman Englebright and Senator Hiram W. Johnson regarding the Indians' plight. He says Senator Johnson promised to take up the bill if it reaches the senate.

The emergency measure failed to get any action in last year's session.

### Is Nearing Trial.

Webb reports that the land claims suit, filed by him in the Indians' behalf in August, 1929, is approaching actual trial. The comptroller general's office and the department of the interior informed him that the compiling of records necessary for the trial will be completed by May, at the latest.

Webb says the decision of the suit may be expected within a year.

If the emergency bill is passed, the \$2,000,000 will be spent in the same manner as the final judgment, and will be deducted from the amount finally received for the Indians.

### Credit Is Anticipated.

The money to be obtained will be placed in the federal treasury to the credit of the claimants, and will be subject to appropriation for educational, health, industry, home building and land purchase activities for the benefit of the Indians.

Webb emphasizes that there will be no cash distribution to individuals.

The suit arises from the broken Indian land treaties of 1851 and 1852. Eighteen tribes turned over millions of acres to the United States in accordance with these treaties, which promised them in return reservation lands, education, medical property, clothing, food, farm implements and other articles. But the treaties never were ratified.

It was not until 1928 that congress passed a bill enabling the attorney general of California to sue the federal government for damages on behalf of the descendants of the original tribes. Registration of the claimants was undertaken, and about 23,000 have qualified as beneficiaries.

COLUSA, CALIF.—SUN-HERALD

JANUARY 25, 1934

## INDIAN BILL IS SPEEDED

A bill to advance \$2,000,000 in federal funds for the benefit of 23,000 California Indians, including some in Colusa county, pending the determination of Indian land claims suit before the federal court of claims in Washington, D. C., is being pushed at the present session of Congress by Representative Harry L. Englebright. Senator Hiram Johnson has agreed to take up the bill if it reaches the floor of the Senate. The emergency failed to get any action in last year's session.



# INDIANS OF CALIFORNIA WAIT 82 YEARS FOR FAIR DEAL ON LAND BY 'GREAT WHITE FATHER'

364  
Treatment Given State Redskins Is One Of Darkest  
Chapters In U. S. History; Holdings  
And Gold Taken

Indications are that the claims of the Indians of California soon will be heard in Washington. For many years they have been fighting to have their wrongs righted. Those wrongs, committed against them by the United States government, form one of the most scandalous records in the nation's history. In the following article, first of a series, the story of the 18 unratified treaties is told.—The Editor.

By P. C. EDWARDS

Eighty-two years ago 200,000 Indians of California put all their trust in the Great White Father, and he betrayed them.

He took millions of acres of their lands and promised them many gifts in return, but they have waited in vain almost a century for him to make good. To them. From the home of the White Father they have received word that the time is near when he will hear their claims.

The word was brought back by Atty. Gen. Webb upon his recent return from Washington. Work of compiling records will be completed not later than May of this year, he was told, after which the case may be heard by the United States Court of Claims.

For that day the Indians have been waiting since the summer of 1852.

## Greed Gets Upper Hand

In that year they were living peacefully upon their tribal lands, title to which had been vested in them by the treaty of Guadalupe-Hidalgo. They had seen the white man coming since gold had been discovered in 1849. Back in Washington much was being heard about their widespread domain. The white man wanted it.

The government decided to negotiate with the Indians. Three messengers rode through California, accompanied by a military escort. They visited every tribe, told them of the Great Chief's wishes, promised them handsome reward for turning their lands over.

With childlike faith the Indians agreed and 18 separate treaties were signed by them.

## Give Up Territory

By these treaties the Indians agreed:

1—To cede their title in California lands, consisting of more than 103,000,000 acres, to the United States government.

2—To keep the peace.

3—To accept the sovereignty of the United States.

The government agreed:

1—To reserve forever for the sole use of the Indians 18 different reservations, aggregating about 8,800,000 acres.

2—To compensate them for the title to the remainder of their lands, about 94,000,000 acres, by providing them education, medical care, cattle, farm implements, clothing and food.

3—To protect them and their possessions from white invaders.

## Promises Ignored

Uncle Sam took their lands, but has failed to keep his part of the bargain. That insatiate greed for gold dulled the conscience of his official servants.

Back to Washington went the federal emissaries with the 18 treaties. They were duly filed with the U. S. Senate by President Fillmore. Senate approval was necessary for ratification. They were never ratified.

They dropped from sight. Nothing more was heard from them for 54 years.

The Indians waited for their remuneration. It never came. Instead they were pushed off their land as white hordes thronged into the state. Back into the mountains they were forced as the fertile valleys were settled.

## Statutes Violated

The settlers were by no means the worst offenders. The United States government itself expropriated 15,000,000 acres of Indian lands as public domain, in direct violation of a statute of 1834 requiring full compensation to be paid for lands so taken. Poorer and poorer became poor Lo, fewer became his numbers.

Not until 1906, more than half a century after they were signed, did those 18 treaties come to light again. They were found in the archives of the Senate under an injunction of secrecy.

## Tricked Again

Even then it might not have been too late to correct the wrong, to ratify the treaties and pay the rewards they promised. The Indians waited. Nothing happened. Then they began to realize they would have to fight if they were to gain their rights. White friends told them they must sue the government.

Why should they have to sue the White Father to keep promises he had, as they thought, solemnly made? But stranger still was the next thing they discovered.

"You cannot sue the government unless it gives you permission to do so," they were told. "And only Congress can grant the permission."

For a number of years they were baffled, but in 1920, with the aid of their white friends, they presented to Congress a bill author-



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"You cannot sue the government unless it gives you permission to do so," they were told. "And only Congress can grant the permission."

For a number of years they were baffled, but in 1920, with the aid of their white friends, they presented to Congress a bill authorizing them to file their claims in court.

### Defeat After Defeat

Eight years and four sessions of Congress passed before their simple measure became a law. After long struggle the bill was passed and May 18, 1928, President Coolidge signed it.



# INDIANS' PAY NOW RESTS ON TREATY VALUE

## Amended Petition Leaves Out Idea Of Sum To Be Paid

Indications are that the claims of the Indians of California soon will be heard in Washington. For many years they have been fighting to have their wrongs righted. Those wrongs, committed against them by the United States government, form one of the most scandalous records in the nation's history. In the following article, second of a series, the story of the 18 unratified treaties is told.—The Editor.

By P. C. EDWARDS

It was many years ago that the Great White Father took away the lands of the Indians of California. Now the question is, how much does he owe them?

That will be up to the United States Court of Claims to fix the amount, and there is good promise now that the court will take up the case shortly after June 1.

Estimates of the just remuneration to the Indians vary from \$6,800,000 to \$143,000,000.

### Land At \$1.25 Per Acre

The bill permitting the Indians to file their claims says: "Any decree for said Indians shall be for an amount equal to the just value of the compensation provided or proposed . . . in those certain 18 unratified treaties . . . including the lands described therein, at \$1.25 per acre."

Eight million eight hundred thousand acres of land, which the Indians were promised, would be worth \$11,000,000. For the remaining 94,000,000 acres of their land Uncle Sam was to pay them in education, medical care, cattle, horses, farm implements, clothing, shelter and food. They received nothing. The government has, from time to time, made gratuitous gifts to the Indians for education and health. The value of the property, based upon original cost, has been estimated at \$1,800,000.

### Webb Figures Opposed

Adding this to the value of the land, Atty. Gen. Webb, in his first petition, made a total claim on the Indians' behalf of \$12,800,000.

The tribes were to receive unlimited title to 8,800,000 acres of land and equipment to enable them to live on and farm it. But for 82 years they have had neither.

Are they entitled to receive only the value of the lands, fixed by the act at \$1.25 an acre? Or are they entitled to compensation also for being deprived of the use of both land and equipment for almost a century?

The Court of Claims will have to decide. By the first theory the Indians will recover only about \$6,800,000. By the second they might be entitled to more than \$100,000,000.

### \$6,000,000 Deduction

The bill provides that all appropriations made for the Indians of California from 1852 to date shall be deducted from the award. It has been roughly estimated at \$6,000,000.

If the total award is \$12,300,000, as estimated in Atty. Gen. Webb's first petition, the Indians will be credited with \$6,800,000 after the \$6,000,000 offset has been deducted.

### Congress Has Last Word

Whatever may be the decision of the Court of Claims, it will be final, except for appeal to the United States Supreme Court. After the case is once settled, no further claims may be made by the Indians in regard to the 18 treaties.

It does not necessarily follow, however, that the Indians will get what is coming to them right away. Congress has the last word.

No strings are on Congress as to when or how it shall make the money available. The Indians are to receive no cash for the lands turned over to Uncle Sam in 1852. The Great White Father will spend their money for their benefit, but he won't entrust it to them.

The beneficiaries are all Indians living in California on June 1, 1852, and their descendants still living in the state. Twenty-three thousand have been enrolled as entitled to a share in the award.

They are the survivors of the 200,000 upon whose behalf the treaties were written four score and two years ago.



# Bitter War Behind Scenes Marks Indian Rights Fight

264 Dissension Flares Up Among White Friends Who Have  
Tried To Lighten Poor Lo's Lot

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By PAUL C. EDWARDS

In their long struggle to bring their claims into a court of justice, the Indians of California have had the help of their white friends, but not without dissention and heart-burning. A bitter fight has gone on behind the scenes. By terms of the jurisdictional act the attorney general of California is authorized to prosecute the suit on behalf of the Indians. The legislature has given him sanction to expend state funds for the purpose, such funds to be returned out of the award of the court.

Atty. Gen. U. S. Webb secured an appropriation of \$15,000 of which only a few hundred dollars have been spent to date.

Two organizations have been interested in the case. One is known as Indians of California, Inc., formerly the Indian Board of Co-operation, of which Frederick G. Collett of San Francisco, is executive secretary. It has been working with and for the various tribes for many years, more particularly since 1920, on claims growing out of the lost treaties of 1852.

## Open to Indians

This organization began with white members, but later opened its membership to the Indians and now claims to have 17,000 of them on its rolls. Its activities have been largely supported by individual contributions from the Indians, upward of \$100,000 having been raised and spent in the work.

After passage of the court of claims bill in 1928, Indians of California, Inc., employed J. W. Henderson, its president, James M. Hanley of San Francisco, and J. E. Pemberton of Berkeley as attorneys, entering into a contract to pay them a retainer of \$20,000 and a contingent fee of two per cent of the first \$2,000,000 and three per cent of all over \$2,000,000 won in the court of claims.

## Court Is Petitioned

The attorneys asked Attorney General Webb to approve this contract. He refused. They petitioned the court to recognize them as attorneys of record in the case. Attorney General Webb opposed this move and they were denied recognition.

At the present session of Congress they are seeking to amend the act so it will automatically make them attorneys of record. The amendment has been opposed by the attorney general of California and by John Collier, United States Commissioner of Indian Affairs. Meantime the attorneys did succeed in entering the case as friends of the court.

## Other Organization

The other organization interested in the claims is the Indian Defense Association of Central and Northern California, a branch of a national group known as the American Indian Defense Association Inc., organized by Commissioner Collier several years ago. Under his leadership it accomplished much for the Indians, particularly in Arizona and New Mexico. Its success led to his appointment to his present post by President Roosevelt.

This organization looks only to white members for its funds. This essential difference in method of financing, plus other differences, led to a rift between the two organizations.

In 1926 Indians of California Inc., was pressing its court of

claims bill before Congress. The Indian Defense Association presented a bill for a lump sum appropriation of \$49,500,000 to settle the California claims. Neither bill passed and the breach between the two groups widened.

The original bill seeking Congressional permission to file the claims was introduced by the late Congressman John E. Raker. After his death it was pushed to final passage by Rep. Clarence F. Lea. Senators Johnson and Shortridge supported it in the upper house.

Indians of California, Inc., has criticized Attorney General Webb for what it terms unnecessary delay. General Webb has maintained he could not proceed until compilation of the records showing the appropriations made to California Indians in the past 82 years, admittedly a long job. These appropriations will be deducted from the final award. It is the completion of these records, now promised not later than May, that will open the way for actual court hearings to begin.



CHICO, CAL. ENTERPRISE  
FEBRUARY 27, 1939

## Would Cancel Tax On Indian Village

Two representatives from the attorney general's office appeared before the board of supervisors in Oroville this afternoon in an effort to have passed a resolution canceling the county taxes on the Indian village in Chico. It was understood that a similar request will be made of the city council of Chico.

LAKEPORT CALIF. BEE  
FEBRUARY 23, 1939

## INDIANS FAVORED FOR TITLE ON 80 ACRES LAKE ISLAND

### Mining Interests And Large Utilities Named As De- fendants By Attorney

The 80-acre tract of land in Lake county with a clouded title which appears to belong to the Pomo Indians, as stated in the Bee last week, is located on an island in Clear Lake, reports from Sacramento state, and borders the lake adjacent to the Sulphur Bank quicksilver mine.

The matter of the title will be heard in court in Sacramento this week, the Indians being represented by Assistant U. S. Attorney G. B. Hjelm, who filed a complaint against the 30 owners in the Colusa county clerk's office last week. Hjelm stated this week that his representatives are at work serving notice of the action on the owners. No exact date has been set for the hearing.

Hjelm explained that the Indians have occupied the island and a small area along the shore bordering the lake for ages. No white man has ever lived on the island, he said.

The land involved, 80 acres in all, is known to be rich in quicksilver and is adjacent to the Sulphur Bank quicksilver mine and is owned by wealthy mining interests who hold mortgages against it.

If the deeds are given to the Indians, about 25 members, who now live in squalor, may enrich themselves by leasing it to the mine owners.

Beside mining interests, those named in the complaint include the State of California, Pacific Gas and Electric Company, Pacific Telephone and Telegraph company and power and irrigation interests.

CHICO, CALIF. RECORD  
MARCH 1, 1939

## Chico Indians To Get Lands

Butte County supervisors paved the way Monday for Chico Indians to have a rancheria of their own, where they will be wards of the United States government.

The board, responding to pleas of G. B. Hjelm of Sacramento, assistant United States attorney, and E. H. Hooper, chief clerk of the Sacramento Indian Agency, voted to waive all claim for taxes against the tract along Sacramento Avenue, known as the "Indian land."

The federal government has deeds to the property from the Presbyterian board of home missions, Hjelm told the board. There are 14½ acres of the tract inside the city limits. Hjelm and Hooper will ask the city council to cancel city taxes.

Bid of the Hignell Roof and Tile Co. for \$75 to reroof the Durham courthouse was accepted. Endorsement of Gus Grunwaldt of Redding for appointment to the state highway commission was given.

PORTERVILLE, CALIF.  
RECORDER  
MARCH 2, 1939

## Indians May Get State On Hands Again

SAN FRANCISCO, Mar. 2. (U.P.)—Attorney General Earl Warren announced today he will leave for Washington March 17 on a matter which might involve giving part of California back to the Indians.

Specifically, Warren will attempt to have a date set for trial of a suit to carry out terms of a rural settlement treaty of 1852.

The case involves approximately 23,000 Indians, descendants of 18 early California tribes.

Under the 1852 treaty the United States agreed, in return for a promise from the Indians that they would leave the lands, that the government would supply the 18 tribes with all their needs in the way of flannel shirts, homespun trousers, plowshares, needles, blankets, cooking utensils and other necessities.

The Indians left their California territory, Warren said, but congress failed to ratify the treaty and left the tribes homeless, trouserless, plowshareless and so on.

Ten years ago congress authorized the California attorney general to file suit in the United States court of claims to recover for the Indians the value of the household items they were promised. The suit was filed later in behalf of the Indians, but no date set for trial.

After the United States finishes looking through 1,852 catalogues to determine what needles and flannel shirts were selling for then, value of the land will be set. It was estimated this would be between 7 and 15 million dollars.

Observers said that if it were found the government did not carry out its part of the treaty, the legal presumption was that the Indians could move right back into California.

Original Defective



CHICO, CAL. ENTERPRISE

FEBRUARY 23, 1939

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Original Defective



SAN DIEGO, CALIF.  
SUN  
MARCH 3, 1939

### Give It Back!

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FRESNO, CALIF.  
WEE & REINER  
MARCH 7, 1939

### Warren Will Attempt To Right Ancient Wrong

In 1852 a federal commission named by congress came to California and, after smoking the pipe of peace with numerous tribes of Indians, made eighteen separate treaties in which the Indians were promised land, money, clothing, stock and other essentials in return for the lands they surrendered.

Among other things, these treaties set up some eighteen proposed reservations and established their boundaries. The Indians gave up their land and the commissioners went back to Washington.

What followed constitutes one of the most shameful chapters in American history.

The Gold Rush was on at the time and some of the reservations took in choice mining claims in the Mother Lode country. Pressure was put on California representatives in congress. The treaties not only never were ratified; they were pigeonholed so deep in the archives of congress that they were not resurrected until about 1900.

Meanwhile, the Indians, dispossessed of their holdings and without protection from the ruthlessness of the invading hordes of gold seekers, sunk deeper and deeper into poverty and despair. Driven from one place to another, their numbers rapidly diminished until today there are but 23,000 descendants of the eighteen tribes involved in the treaties and some 20,000 descendants of others who, although not parties to the treaties, were robbed of their land by the same kind of trickery.

Agitation for some sort of compensation that would right the wrongs perpetuated against them culminated in 1928 in the passage by congress of an act to permit the Indians to sue the federal government for \$15,000,000 and to allow the attorney general of the state to represent them in the action.

One of the first acts of Attorney General Earl Warren after he assumed office was to take steps to prosecute this action and to include the 20,000 non treaty Indians in the benefits proposed. He will leave in a few days for Washington, D. C., to ask the federal court to set a trial date.

His interest in the case will be applauded by every Californian who believes in the principles of common justice to an oppressed people.

His characterization of the handling of the Indian situation in California as a tragedy is a most fitting one and his efforts to make amends for the shabby treatment given these unfortunate people deserve success.

SAN FRANCISCO, CALIF.  
ALL BULLETIN  
MARCH 9, 1939

### Navajos Multiplying, Need Room, House Told

WASHINGTON, March 9 (AP). The Navajo Indians of Arizona and New Mexico are multiplying so fast, Congress heard today, that the 25,000 square miles of territory in their home reservation soon will be insufficient to support them even partially.

Testimony by Indian Commissioner John C. Collier to that effect was made public with introduction in the House of the Interior Department appropriation bill.

Collier said the Navajos had multiplied "about four and a half or five times" in the last seventy

years, and 50,000 of them now were residing in an area which, "by white living standards and under white operating conditions," could hardly support 5,000 persons.

He said a 100,000 acre irrigation project being developed on the Colorado River in Arizona would help solve the problem of surplus population if the Indians could be persuaded to use it.



The Case - Folder 2

1925 - 1930



note how few (1)  
mention that this  
is a letter from  
Collett.



JAMESTOWN, CAL.

M. L. MANNING

DECEMBER 23, 1925

## INDIANS CONFER ABOUT CLAIMS SUIT AT THE NATION'S CAPITAL

364  
A letter from F. G. Collett, showing that the suit of the California Indians against the Federal Government is unsettled, was read last Sunday at the Indian reservation at Cherokee by Chief Wm. Fuller, who explained it in their native tongue for the benefit of those who cannot understand English clearly. The gathering of Indians had been called beforehand and, while some were somewhat late in arriving, the afternoon brought a good attendance from the vicinity and divers settlements elsewhere.

The Indians decided unanimously to go ahead in raising the quota of \$36 per member to finance the suit. This amount is the maximum that any one of the tribe will be called on to contribute, it was explained, and arrangement has been made for partial payments for the benefit of those who may find it hard to pay the whole sum at once. When one has paid the entire amount he receives a gold pin that indicates he is a life member in the Indian association for the purpose stated and that his contribution has been made in full.

Mr. Fuller also read and explained a pamphlet, by Frederick G. Collett, of the Indian Board of Co-operation, and dated April 29, 1922, in which the historical basis of the suit now pending is explained. The Federal Government made 18 treaties with as many tribes of California Indians soon after its acquisition of this territory, according to the pamphlet, in which it was stipulated that the Indians were to receive an aggregate of 7,500,000 acres of land, schools for their children and a quantity of goods (cheap enough, considering that the territory was once all theirs). The Indians also agreed to keep peace with the whites, a condition which has been faithfully adhered to by them since the treaties were signed. But in the excitement of the gold rush and owing also to trickery of politicians the treaties were lost sight of and consequently the government did not keep its part of the agreement.

The Indians are not now asking for the land that was promised them but for a money equivalent based on land values of the time, that is, \$1.25 an acre. This amounts at this time to about \$50,000,000, it is said, and the sum is to be divided among about 20,000 Indians of the different tribes in the state. The Tuolumne county Indians call themselves Mewuks.

Chief Fuller has called another meeting for Feb. 6th, at the Cherokee reservation, and asks every one of Indian blood, whether a resident of this county or outside, to make it a point to attend.



DECEMBER 11, 1926

## CALIFORNIA INDIANS FOR CLAIMS COURT BILL

At last, after 75 years of waiting, vainly hoping that the white man would recognize his obligation, there is reasonable certainty to believe that the Indians of California will gain justice for the wrongs done them in the failure of the United States government to ratify the treaties negotiated in 1851 and 1852. In these treaties the Indians ceded their rights of possession to the United States in return for certain goods, land reservations, and educational opportunities.

Frederick G. Collett, the executive representative of the Indian board of cooperation, incorporated, explained the work of the board in its endeavors to gain remedial legislation for the Indians of California. Mr. Collett, who has spent the last sixteen years in work among these Indians, is now bending every effort to gain early passage of a bill known as the California Court of Claims Bill, No. H.R. 8036. This bill was framed by the late Congressman John E. Raker, of California, who knew the needs of the Indians of California from a close and sympathetic study. The bill was first introduced in the 66th Congress, and re-introduced in the present Congress. According to Mr. Collett, if passed this bill will solve a problem which has long been a blot on the page of California history.

After the Court of Claims bill was introduced, some delay and confusion resulted for a time, due to the introduction of a bill providing for a direct appropriation. Mrs. Kahn, representative in Congress for California, who introduced the latter bill, soon recognized the futility of her efforts, due to the adverse report rendered by the secretary of the interior on her bill. This cleared the way for the passage of the Court of Claims bill, No. H.R. 8036.

Mr. Collett, in explaining this bill shows that it provides for the hearing of the Indian Claims in the United States court of claims, and confers the right of appeal to the Supreme court of the United States upon both parties, so that a correct interpretation and just settlement of the Indian claims can be had.

Clarence F. Lea, California representative in Congress for the last six years, is also a staunch advocate of the Court of Claims bill. Mr. Lea, in referring to bills for direct appropriations has stated, "My knowledge of the situation here leads me to believe that the effort to secure any sum reasonably adequate to meet the situation by direct appropriation, is hopeless."

On the other hand, Mr. Lea believes that should the California Court of Claims bill become the law, "It is probable that the amount eventually recovered would be sufficient to provide for the essential needs, for the lack of which the California Indians now suffer."

The more than 11,000 Indian members of the Indian board of cooperation are themselves strongly in favor of the Court of Claims bill and are opposed to any bill for direct appropriation, because such bills merely provide for charity, and defer and hinder a just settlement. The many years of experience they have had with direct and charitable appropriations have not tended to create confidence in their minds toward this method of settlement. They look upon the direct appropriation as a gift, not always equitably divided. The only legislation thus far enacted for the relief of the California Indians has been in the form of direct appropriations; and the Indians know that some have been favored while

many thousands have received absolutely nothing.

The Court of Claims bill provides just compensation for all of the Indians of California; and interprets the beneficiaries by defining the Indians of California:

"All Indians residing in California at the time of the alleged deprivation of the lands, and their descendants."

## Justice for the Indian

At last, after seventy-five years of waiting, vainly hoping that the white man would recognize his obligation, there is reasonable certainty to believe that the Indians of California will gain justice for the wrongs done them in the failure of the United States Government to ratify the treaties negotiated in 1851 and 1852. In these treaties the Indians ceded their rights of possession to the United States in return for certain goods, land reservations, and educational opportunities.

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# CALIFORNIA INDIANS TO ASK WRONGS OF 1851 BE RIGHTED

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# INDIANS OF CALIFORNIA URGE PASSAGE OF COURT OF CLAIMS BILL DURING WINTER MONTHS

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## Indians Want Court Of Claims Bill

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On the other hand, Mr. Lea believes that should the California Court of Claims Bill become the law, it is probable that the amount eventually recovered would be sufficient to provide for the essential needs, for the lack of which the California Indians now suffer."

The more than eleven thousand Indian members of the Indian Board of Cooperation are themselves strongly in favor of the Court of Claims Bill and are opposed to any bill for a direct appropriation, because such bills merely provide for charity, and defer and hinder a just settlement. The many years of experience they have had with direct and charitable appropriations have not tended to create confidence in their minds toward this method of settlement. They look upon the direct appropriation as a gift, not always equally divided. The only legislation thus far enacted for the relief of the California Indians has been in the form of direct appropriations; and the Indians know that some have been favored while many thousands have received absolutely nothing."

The Court of Claims Bill provides just compensation for all of the Indians of California; and interprets the beneficiaries by defining the Indians of California as "All Indians residing in California at the time of the alleged deprivation of the lands, and their descendants."



# CALIFORNIA INDIAN EAGER FOR COURT OF CLAIMS BILL

364

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## Explains Measure

Mr. Collett, explaining this bill, shows that it provides for the hearing of the Indian claims in the United States Court of Claims, and confers the right of appeal to the Supreme court of the United States upon both parties, so that a correct interpretation and just settlement of the Indian claims can be had.

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# COURT CLAIMS BILL WOULD AID CALIF. INDIANS

## Fight To Be Waged In Congress For Measure

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## HOPE IS ENTERTAINED THAT CONGRESS WILL PASS THE INDIAN COURT MEASURE

364  
Mr. Frederick G. Collett send us the following letter concerning the present status of the legislation sought in the Congress as a measure of justice to the Indians of California and the present probability that the Indian Court of Claims Bill may pass soon:

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It will be in keeping with the true Christmas spirit to freely buy tuberculosis Christmas seals and thus help the Humboldt County Tuberculosis Association help to heal the sick and protect the well.

Danville—Plans under way for construction of new bridge across San Joaquin river in Danville.



DECEMBER 16, 1926

# INDIANS URGE CLAIMS BILL PASSAGE

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DECEMBER 16, 1926

## Indian Claims To Be Presented To Government

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## WANT PASSAGE OF INDIAN BILLS

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# INDIANS OF STATE MAY RECEIVE DUES

Prospect That Congress May  
Carry Out Provisions of  
Old Treaties

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## JUSTICE IN SIGHT FOR CALIFORNIA INDIANS

364 With the united support of powerful organizations, and the interest of California's representatives and senators fully awakened, there is every prospect that the Court of Claims Bill (H. R. 8036) will be passed by Congress this winter.

This means that at last, after seventy-five years of waiting, hoping that the white man would recognize his obligation, there is reasonable certainty to believe that the Indians of California will gain justice for the wrong done them in the failure of the United States Government to ratify the treaties negotiated in 1851 and 1852. In these treaties the Indians ceded their rights of possession to the United States in return for certain goods, land reservations, and educational opportunities.

Those who are conversant with the history of our government in its dealings with the American Indians, cannot but feel a deep sense of shame and indignation when they realize that our country—so scrupulous in its treaties made with other nations—has more than once appeared to regard written guarantys to the Indians as mere "scraps of paper" to be abrogated or violated at will.

To such citizens, it will be welcome news to learn that it is probable that one more ground for reproach of our government for its lack of faith with the original holders of the lands will be removed.

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The bill has received the endorsement of the Improved Order of Red Men, The California Indian Association, and many individuals, Clubs and Associations, not only in California, but scattered throughout the country.



## Indian Claims

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Efforts heretofore have been along the line of direct appropriation, but that so far has proved hopeless, meanwhile our Indian wards are sinking into a pitiful condition owing to neglect by our government that looks after these not so deserving, but ignores or delays all effort to improve the condition and render justice to our California Indians.

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DECEMBER 28, 1926

## INDIANS HOPE FOR BILL'S PASSAGE

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FORTUNA CALIF. ADVANCE

MAR. 5, 1930

Collett

## INDIAN WELFARE TALK HEARD BY BUSINESS MEN

At today's meeting the Fortuna Business men heard an able talk on Indian welfare by Frederick G. Collett, Executive Representative of the Indian Board of Co-operation, of San Francisco. In his short address Mr. Collett presented the Indian side of the controversy in which the California Indians base their claims against the government on some eighteen different treaties entered into with the United States. According to the speaker the treaties were not lived up to by the government and in the suit filed the Indians ask for \$12,800,000. If the claims are allowed each Indian residing in this county would be entitled to \$25,000. Representing the Indians are three San Francisco attorneys and one in Washington, D. C. To pay these attorneys and to bring their case to a hearing the Indians have assed themselves and Saturday evening will give a dance at Moonstone Beach to assist. The speaker asked that a local committee be appointed to assist local Indians.



The Case - Folder 3

1928



SAN FRANCISCO CHRONICLE  
NOVEMBER 19, 1928

## SENATE INDIAN INQUIRY OPENS IN S. F. TODAY

Charges of Abuse to Get  
Hearing in Ferry Build-  
ing Session

Hearings on the conditions of the reservation Indians in California, based upon charges made against the United States Indian Bureau, will start this morning before the Senate committee, headed by Senator Lynn J. Frazier of North Dakota. The hearings, to last three days, will be held in Room 19, Ferry building, starting at 9:30 this morning.

Senator Frazier will be assisted by Senator W. B. Pine of Oklahoma. Louis R. Glavis is attorney for the committee and Nelson Mason secretary. Senators Hiram Johnson and Samuel M. Shortridge of California have been invited to sit with the Indian Affairs Committee.

### CHARGE MANY ABUSES

The charges involve allegation of illegal handling of Indian lands, neglect of the health and education of the Indians, tyrannical use of power over the Indians and maladministration.

One of the charges is that 80 per cent of the lands purchased for the Indians at a cost of \$300,000 has proved worthless.

The committee comes to California following several weeks of investigations and hearings at the Yakima Indian reservation in Washington and the Klamath reservation in Oregon.

### BACKED BY ASSOCIATION

The charges are sponsored by the California Indian Defense Association and the Federation of Women's Clubs. Among the witnesses to appear will be Dr. Walter Dickey of the State Board of Health; L. A. Barrett of the United States Bureau of Forestry; Will C. Wood, State Superintendent of Banks; Dr. Edward F. Glaser, Father Allen Cullen of Ukiah, Robert M. Searls, Charles de Y. Elkus, president of the Indian Defense Association; Chauncey Goodrich, Mrs. Edythe Tate-Thompson and scores of others, State officials and citizens who have investigated the conditions among the Indian tribes.

Senator Johnson has a bill before Congress to permit California to take over the care of the Indians in this State. In 1850 California surrendered jurisdiction to the Federal Government. Since then the numbers have decreased from 150,000 to 18,000; it is asserted by the Indian Defense Association.

SAN FRANCISCO CALIF.  
DAILY NEWS  
NOVEMBER 19, 1928

## U.S. OPENS QUIZ OF NEGLECT IN INDIAN BUREAU

Sen. Frazier Questions Cali-  
fornians Regarding Condi-  
tion of State Tribes

Federal investigation of alleged maladministration by the U. S. Bureau of Indian Affairs, tyrannical use of power over California Indians, illegal handling of Indian lands and neglect of Indian health and education began in San Francisco today.

The hearings opened in room 19 of the Ferry bldg., under the supervision of U. S. Sen. Lynn J. Frazier of North Dakota, chairman of the Senate committee on Indian affairs, assisted by Sen. W. B. Pine of Oklahoma. Louis R. Glavis is attorney for the committee and Nelson Mason secretary. Sens. Hiram Johnson and Samuel S. Shortridge of California were invited to attend.

The hearings, expected to develop sensational charges against the bureau, were ordered by the Senate.

L. A. Barrett of the U. S. Bureau of Forestry, who has had charge of placing Indians for the last 25 years, charged in his testimony that few allotments had any agricultural value and that most of the land given the tribes was sage brush and lava beds.

The Indians need 40 acres of agricultural land to support a family, he declared, saying that now they have a hand to mouth existence.

"White men's diseases, whisky and grab of the land," he declared are responsible for the present condition of the Indians.

### Nurse Is Witness

The second witness was Florence Ames, who as a nurse of the State Department of Public Health, has visited every tribe in California. She declared the health conditions of the Indians deplorable. She pointed out that the death rate is much higher than among whites and that of 244 Indians in Del Norte and Humboldt counties there are 37 cases of tuberculosis and 125 children daily come in contact with them.

Miss Ames cited a maternity case in Torres Martinez where she found the mother lying in a sand pit without shelter or bedding.

Sens. Frazier and Pine came here from similar investigations at Yakima, Wash., and Klamath, Ore.

### Neglect Is Charged

Since the Indian Bureau took over the affairs of California Indians in 1850 their numbers have decreased from 150,000 to 18,000, said to be the greatest decrease of Indian life that has ever occurred in any state.

The investigation is expected to show that thousands of Indians in California are still unprovided with any land, and are totally neglected by the Indian Bureau. The committee will spend three days here and then continue on to Riverside, Calif., for other hearings. Other members of the committee who will not be present will include Sens. Robert La Follette, Burton K. Wheeler and Elmer Thomas.

SAN FRANCISCO CALIF.  
DAILY NEWS  
NOVEMBER 20, 1928

## GOVERNMENT HEARS THEIR APPEAL



Mrs. Annie Feliz and her husband, Frank Feliz, Indians from the Round Valley reservation, Mendocino county, who were witnesses Monday at the U. S. Senate committee on Indian affairs hearing into charges of alleged maladministration of Indian matters.

## FRAUD CHARGE IS HURLED AT INDIAN QUIZ

Payrolls Padded, Says Attor-  
ney; Other Illegal Practices  
Are Revealed

Charges of fraud in administering the affairs of California Indians were made today before the Senate Indian affairs committee, holding hearing in the board room of the State Board of Harbor Commissioners in the Ferry Building.

Walter J. Doyle, San Francisco attorney, who served as a special agent of the government land office, declared that he found evidences of payroll padding, theft from funds of Indian children and collusion with a bankers' group to make profits off the lands in an investigation of conditions on the Yuma reservation.

In his testimony Doyle said that the Indian agent, L. L. Ogle, had proposed that they "whitewash" conditions and he had forced Ogle's removal before proceeding.

### Padding Charged

Although his evidence was submitted to government officials, Doyle said that nothing ever came of his investigation.

In his testimony Doyle declared that Ogle had padded the school attendance payrolls, charged pleasure trips taken by himself and wife to the funds of school children, bought musical instruments for his sons out of money of the Indians' band and had leased to a banking group in Yuma for \$6.63 an acre land for which the Indians had to pay \$4 for water rights.

U. S. Sen. Lynn J. Frazier of North Dakota indicated that the hearing would continue through Wednesday.

The story of how the power interests made an effort to dam the Klamath river by having a certain portion of its run transferred into the Hoopa reservation under federal control, after the voters of California had turned down the proposal for construction of the dam, was aired Monday.

### Neglect Is Charged

Refusal of the Indian Bureau to provide necessities to the aged, lack of medical attention, lack of clothing, and a number of other conditions were charged.

Mrs. Harry C. Roberts, Piedmont, chairman of the committee on Indian welfare of the Federation of Women's Clubs, brought out the first point in the alleged plot to dam the Klamath river and bring about the loss of fish therein. Her testimony was affirmed by Charles L. Gilmore, Sacramento, and Mrs. Mary Gist Dornback, known as "The Joan of Arc" of the Klamath tribe. Mrs. Dornback will take the stand again today.

The story included tales of terrorism against the red men, arson and murder threats. A manuscript of Mrs. Dornback's testimony was put into the record today.



## INDIAN ABUSES TOLD SENATORS

*Federal Bureaus Assailed as  
Mismanaged*  
*Club Women Cite Neglect of  
Aged Tribesmen*

### Klamath River Dam Plan Held Detrimental

SAN FRANCISCO, Nov. 19. (Exclusive)—Charges against the Indian Bureau and the Public Lands Department of the United States government, so serious as to infer that the 18,000 Indians remaining out of 150,000 in 1850 are held in a condition of virtual serfdom, were laid today before a special investigating committee of the United States Senate. The charges had been anticipated, as the hearings were granted after strenuous representations to Federal authorities by the California Indian Defense Association and the Federation of Women's Clubs.

The Senate committee was told: That action has been instituted which indicates intention to dam the Klamath River despite the rejection of such a proposal by the voters of California.

That Indians have been despoiled of good land and given worthless land.

#### AFFAIRS MISMANAGED

That the Indian Bureau has refused to provide the necessities of life to aged, ill and starving Indians.

That there has been lack of medical attention, and indifference to suffering.

That Indian affairs have been mismanaged persistently.

That Federal authorities have refused to co-operate with county authorities in aiding indigents and Federal aid has been refused Indians living off their reservations or attempting to support themselves by working for whites.

Mrs. Harry C. Roberts of Piedmont, chairman of the committee on Indian welfare for the Federation of Women's Clubs, and Mrs. Mary Gist Dornbach, known to Klamath Indians as their Joan of Arc, cited to the committee the filing by Mrs. Dornbach's father, John C. Gist, a protest with the Land Department against a survey which they declare indicates intention to build a dam across the Klamath River. The survey, they said, includes patented land which Gist is farming as an extension of the Hoopa reservation, and which lies across the river from the reservation. The effect, it is charged, will be to include in the reservation land which does not belong to it.

#### DAM REJECTED

An initiative measure calling for a dam was defeated by the electorate three years ago, the voters deciding the river should be preserved for its salmon industry and as a game refuge.

Frank Feliz, rancher in the Round Valley region of Mendocino county, who is a ward of the government, testified that he had been obliged to lease good farming land which once had belonged to his tribe because the bureau had allotted him land which was worthless for farming purposes. In the main, however, Feliz complained on behalf of other Indians. Both he and his wife, Annie, have been noted for some years as philanthropists in the district, it is said.

L. A. Barrett of the United States Bureau of Forestry repeated assertions previously made publicly before the Commonwealth Club regarding the worthlessness of lands set aside for the Indians.

#### SQUALID CONDITIONS

Miss Florence Ames of the State Board of Health testified that she had made many investigations on Indian reservations and that the Federal bureau repeatedly had failed to provide medical attendance or hospitalization when necessary.

Rev. Allen Cullen, Franciscan priest of Mendocino county, whose work has been chiefly with the Indians, cited several cases in which he charged neglect of the ill and aged and conditions of living forced upon the Indians which amounted to squalor. Frequently, he said, they were housed with scarcely any protection against the ravages of weather.

Those on the investigating committee are Senators Frazier of North Dakota, chairman, and Pine of Oklahoma; Louis R. Glavis, attorney, and Nelson Mason, secretary. They will continue their inquiry tomorrow.

## Indian Persecution Laid to Power Trust

### "Joan of Arc" of Hoopa Tribe Charges Murder to Corporations

Persecution of the Klamath River Indians by agents of power interests, including murder and house burning, were charged yesterday by Mrs. Mary Gist Dornbach, who is called the "Joan of Arc" of the Hoopa Reservation.

When she takes the stand today her sensational story of occurrences of fifteen years ago will climax other bitter testimony concerning the plight of the California Indian given before the Senate Committee of Indian Affairs in the Ferry Building.



SENATOR W. B. PINE  
of Oklahoma.

The investigation has been ordered by the United States Senate and is being conducted in a series of meetings throughout the West by Senator Lynn J. Frazier of North Dakota, assisted by Senator W. B. Pine of Oklahoma. Senator Hiram W. Johnson and Senator Samuel M. Shortridge have been invited to sit in at the hearings.

"In our long warfare against the power people and their tools," said Mrs. Dornbach, "they have stopped at nothing. In their eagerness to get power sites on the Klamath River they seek to drive the Indians from the territory. My own sister, Florence, 11, was murdered and our home was burned fifteen years

ago by men trying to get our land."

Belief that a certain California power company had obtained a temporary permit to erect a dam on the Klamath River was expressed by Mrs. Dornbach

and also by Mrs. Harry C. Roberts, district chairman of Indian Welfare, California Federation of Women's Clubs and Attorney Charles L. Gilmore of Sacramento.

They said that soon after the people of California had by initiative declared the Klamath River should be kept as a fish and game preserve, a government survey was made in 1925 and the Hoopa reservation line was moved far enough north to bring about six miles of the Klamath River within the reservation. Thus, they said, the will of the people was rendered inoperative and that a certain power company already had made tests for the building of a dam on the river there. If the dam were to be built salmon fishing would be destroyed and the Indians deprived of their principal source of food. Mrs. Dornbach's father, John C. Gist, protested the change of boundary line because it would deprive him of land patents he had obtained.



SEN. LYNN J. FRAZIER  
of North Dakota.

The hearing before the Senate investigating committee being held at the harbor commissioners' office in the Ferry Building into the alleged mistreatment of California Indians by the United States Indian bureau was resumed today with additional charges of maladministration being hurled at the Indian bureau.

## INDIAN PROBE BARES U. S. GRAFT

Flagrant abuse of Western reservation Indians and wholesale graft by reservation officials that went on under the eyes of the United States Indian Bureau was revealed here today before a hearing conducted by United States Senator Lynn J. Frazier of North Dakota and Senator W. B. Pine, Oklahoma, of the Senate committee on Indian affairs.

Walter J. Doyle, San Francisco attorney, who at one time conducted an investigation of the Yuma Indian reservation in Arizona for the United States land office, told the senators he found conditions on the reservations intolerable.

He charged that J. J. Ogle, former superintendent of the reservation, used his position only to better his own condition at the expense of the Indians.

"Ogle bought a lot of property with Indian funds," Doyle charged, "and used leases on government property for his own benefit. He also padded the Indian school list so that appropriation would be larger."

"He also fraudulently kept his wife's name on the government payroll. He bought two saxophones for the Indian school band and the band never saw the instruments. Ogle's two sons used them."

These conditions existed under the very eyes of the Indian bureau, Doyle declared.

## NEW CHARGES MADE AGAINST INDIAN BUREAU

The hearing before the Senate investigating committee being held at the harbor commissioners' office in the Ferry Building into the alleged mistreatment of California Indians by the United States Indian bureau was resumed today with additional charges of maladministration being hurled at the Indian bureau.

Testimony during the opening day, Monday, was to the effect that Indians were without funds or medical attention and that their number was dwindling rapidly under the care of the Indian bureau.

#### Hit for Neglect

Mrs. Florence Ames, a nurse of the state department of public health, flayed the bureau for what she termed its neglect of the red men.

"Disease among the Indians in California is wiping out whole families because of lack of medical attention and proper housing," she said.

L. A. Barrett of the United States Bureau of Forestry testified that lands granted to the Indians was almost worthless and that it is impossible for the Indians to make a living on the lands given them by the government.

Others that testified told like stories of the conditions among the Indians on reservations in California.



## INDIANS SAID TO BE STARVING

Additional Charges Of Maladministration Laid To Federal Indian Bureau

SAN FRANCISCO, Nov. 21.—(P) Additional charges of maladministration were laid against the Federal Indian Bureau yesterday during the second meeting of the senatorial committee, which is investigating the alleged mistreatment of the California Indians.

Witnesses supported the testimony given at the first day's hearing that the Indians were "living like animals on the edges of forests and desert and on the verge of starvation."

### Cites "Typical Case."

Professor Thomas F. Sanford of the University of California and Mrs. Sanford testified to what they called "a typical case" while they were motoring in the Navajo Reservation last Summer. Mrs. Sanford saw an Indian woman give birth to a child under distressing circumstances in a shack without medical aid, she testified. Before they could get the reservation physician to aid the woman, both she and the baby died, Mrs. Sanford said.

### Ukiah Indians Impoverished.

Stephen Knight and William Benson, Indian from Ukiah, said that their people in the northwestern part of the state were impoverished, that much of the land given them was unfit for agriculture, that they lived in hovels without floors, that they had difficulty in getting work and that there was no money for the old people of the tribe.

Dr. Walter H. Dickie, director of public health of California, said that the Swing-Johnson Indian bill now pending before congress would result, if passed, in a betterment of the Indians' condition. The proposed measure provides that federal funds may be put in the hands of state welfare organizations for aiding the Indian.

## STARVATION OF INDIANS IS REPORTED

Senate Investigators Here Are Told Heartrending Stories of Treatment of U. S. Wards

More charges of gross neglect of California Indians by the agents of the United States Indian Bureau were made by witnesses yesterday at the second session of the senatorial investigating committee in the Ferry Building.

A series of heartrending tales were related at the hearing conducted by Senator Lynn J. Frazier of North Dakota and Senator W. B. Pine of Oklahoma.

The Indians were declared to be impoverished, unable to live on their allotted land, which for the most part is on rocky mountain sides or in desert country.

### SUFFER STARVATION.

Many instances were given of old and decrepit people suffering actual starvation, of women bearing children under fearful conditions, without medical aid, of school children half starved and of Indian communities afflicted by disease without proper care or segregation, and no doctors in attendance.

Morgan J. Doyle testified that he was ordered to conduct an investigation of affairs at the Fort Yuma Reservation in Southeastern California in 1923 at the instance of a Federal attorney of that section. He said he submitted his report to Washington which charged the superintendent of the reservation was guilty of various irregularities with respect to use of Government funds and in mortgaging of allotment lands to the disadvantage of the Indians.

Doyle said he recommended criminal prosecution. But instead of this the superintendent was transferred and promoted.

That the 160 boys and girls in the Yuma Indian Reservation School were half starved, being fed the year around on "weevily beans and bread made from weevily flour," was charged by Mrs. Daniel E. Robertson, former matron of that institution.

"There were twelve dairy cows," she said, "but none of the milk was ever given to the Indian children. It was fed to the hogs. They said in the school, 'Indian children do not like milk.' But I noticed they liked it when they could get it, and no pork was ever fed the children."

### MOTHER, CHILD DIES.

Prof. Thomas F. Sanford of the University of California and Mrs. Sanford testified to what they called a "typical case." While motoring last summer in the Navajo Reservation, Mrs. Sanford saw an Indian woman give birth to a child under distressing circumstances in a shack, without medical aid. Mrs. Sanford and an Indian trader tried without success to get the reservation physician to come and the consequence was that mother and child died.

Stephen Knight and William Benson, Indians from Ukiah, said the Indians of the northern part of the State were impoverished; that much of the land given them was unfit for agriculture; that they lived in hovels without floors and with leaky roofs; that medical attention was very poor; that they had difficulty in getting work and that there was no money for the old people of the tribes. Antonio Lujan, a member of the Taos Pueblo, in picturesque Indian costume, was present but did not testify yesterday.

Dr. Walter M. Dickie, director of Public Health of California, said he believed that the Swing-Johnson Indian bill now pending before Congress would result, if passed, in a betterment of the Indians' condition. The proposed measure provides that Federal funds may be put in the hands of State welfare organizations for aiding the Indians.

## INDIANS SAID TO FACE STARVATION

Witnesses Continue Charges Of Maladministration Of Federal Bureau

SAN FRANCISCO, Nov. 21.—(P) Additional charges of maladministration were laid against the federal Indian bureau during the second meeting of the senatorial committee which is investigating the alleged mistreatment of the California Indians.

Witnesses supported the testimony given at yesterday's hearing that the Indians were "living like animals on the edges of forests and desert and on the verge of starvation."

Mrs. Daniel E. Robertson, former matron of the Yuma Indian Reservation School, testified that the 160 girls and boys in the school were half-starved, being fed on "weevil-infested beans" and bread made from bad flour.

### Milk Fed To Hogs

She testified that there were twelve dairy cows on the reservation but that none of the milk was ever given to the Indian children.

"It was fed to the hogs," she asserted.

Stephen Knight and William Benson, Indians from Ukiah, said that their people in the northwestern part of the state were impoverished, that much of the land given them was unfit for agriculture, that they lived in hovels without floors, that they had difficulty in getting work and that there was no money for the old people of the tribe.

## SENATORS HEAR STATE INDIAN CONTROL PLEA

Swing-Johnson Bill Backed by Association Chief Asking Aid Reforms

A new deal for California Indians was asked yesterday by Charles de Young Elkus, president of the Indian Defense Association, in his testimony before the Senate investigating committee, holding sessions in the Ferry building.

Elkus favored the Swing-Johnson bill, now before Congress, as a measure which would cut the red tape and give the Indian the benefit of some of the money that is now being spent for salaries and overhead. The bill, being pressed by Senator Hiram W. Johnson, asks that California be allowed to take over the administration of its own Indian health, education, relief and welfare work.

### HAD NO HELP

"California Indians have had no help in meeting the conditions of modern life," Elkus told the investigating committee, which is headed by Senator Lynn J. Frazier of North Dakota. "There have been large programs on paper in Washington, but nothing of actual benefit done for the Indian."

"The children are taken away to distant schools and are taught things that will not be of any use to them. They are sent back to live lives they have not been fitted for. They are not even permitted to retain a vestige of their native tongues, their traditions or religions."

"The Indians should be taught primarily to take care of themselves, should have a voice in the administration of their own affairs. At present they can't even will their property to those whom they want to have it."

### WANTS BOARD OUSTED

"The Indian Bureau, which still clings to principles of the days when we were fighting Indians instead of caring for them, should be done away with as an institution. New personnel should be brought in under new conditions. The present administrative heads, steeped in obsolete theories, should be ousted. The Indian Bureau suffers from crystallized inertia. It thinks of nothing except how it may sidestep or stave off criticism."

Dr. Walter M. Dickie, State director of public health, also favored the Swing-Johnson bill. He put into the hands of the committee reports showing that California Indians are not properly cared for, that they do not get enough to eat, that they get almost no medical attention due to their isolation. If California is given charge of her Indians, Dr. Dickie said, they will receive the same health benefits as the whites.

## SWING-JOHNSON BILL URGED TO HELP INDIANS

New Stories of Abuses and Neglect Told to Senate Committee

Changes in the entire administration of Indian affairs so that the tribes may have some of the same benefits of civilization as the whites were urged today before the Senate committee investigating Indian conditions.

The Swing-Johnson bill which would give California control over Indians within the border was advocated by Dr. Walter M. Dickie, State Director of Public Health, and Charles de Young Elkus, president of the Indian Defense Ass'n, in testifying before the committee Tuesday.

### Abuses Described

Elkus and other witnesses told how the Indians are being abused, mistreated and cheated under control of the federal government.

"The Indians should be taught primarily to take care of themselves and should have a voice in the administration of their own affairs," Elkus declared. "At present they can't even will their property to those whom they want to have it."

### Sidestep Criticism

"The Indian Bureau thinks of nothing except how it can stave off criticism and sidestep blame. The bureau suffers from crystallized inertia."

Others called before the committee told of lack of medical attention, even in maternity cases, failure to control diseases, how the children are fed on "weevily beans and bread" without change and of advantages taken of the tribes by government agents.



LOS ANGELES, CALIF.  
TIMES  
NOVEMBER 21, 1928

## SPEAKERS VOICE PLEA OF INDIANS

Return to State Control  
Urged on Committee

Federal Bureau Scored by  
Several Speakers

Redmen Declared Neglected  
by Government

SAN FRANCISCO, Nov. 20. (Exclusive)—A plea that the care of California's 13,000 Indians be relinquished by the Federal Indian Bureau and the Public Land Department and returned to the State was made to the special Senate investigating committee today as additional charges of mismanagement, cruelty and lack of attention were heaped up. The right was transferred from the State to the government in 1850 at a time when there were 150,000 Indians in the State.

The plea for a return of jurisdiction was advanced by Charles De Young Elkus, president of the California Indian Defense Association, an organization which has taken an active interest in conditions for years. He said the instrument is at hand in a bill now before Congress and predicted the measure will have the unanimous support of all California legislators. He described the bill as one which will cut the present red tape surrounding Indian affairs and give them the benefit of some of the funds now being spent for "salaries and overhead."

### "GIVEN NO HELP"

"California Indians," Elkus said, "have had no help in meeting the conditions of modern life. There have been large programs on paper in Washington but nothing of actual benefit has been done. The children are taken away to distant schools and are taught things that will be of no use to them and are not taught the things that will enable them to exist when they go back to their people. They are sent back to live lives they have not been fitted for. They are not even permitted to retain a vestige of their native tongues, their traditions or their religion."

"The Indians should be taught primarily to take care of themselves and should have a voice in their own affairs. At present they cannot even will their property to those they desire to have it."

"The Indian Bureau, which still clings to principles of the days when we were fighting Indians instead of caring for them, should be done away with as an institution. New personnel should be brought in under new conditions. The present administrative heads, steeped in obsolete theories, should be ousted. The Indian Bureau suffers from crystallized inertia. It thinks of nothing except how it may sidestep or stave off criticism."

### HEALTH REPORTS

Dr. Walter M. Dickie, State Director of Public Health, put into the hands of the committee reports showing that California Indians are not properly cared for, that they do not get enough to eat and that they get almost no medical attention, due to their isolation. If California is given charge of her Indians, Dr. Dickie said, they will receive the same health benefits as the whites.

Dr. Dickie listed among his findings that the lands given the Indians are unfit for agriculture, that water is lacking, that the regions are isolated, that the roads are poor, that transportation is

most difficult, that there are no markets for Indian products, that medical and nursing facilities are lacking, that the government aid of \$8 to \$12 a month is totally inadequate to solve the economic problem, and that Indians become so emaciated and run down from having insufficient food they fall ready victim to wasting diseases.

"Unfortunately," said Dr. Dickie, "the Indians live in the remote mountain regions where it is difficult to reach them from any given center and where whites haven't facilities for themselves. State control and government subsidy would help considerably."

### FLIGHT TOLD

Mrs. H. C. Roberts of Oakland told of the case of two aged blind Indians, man and wife, in Del Norte county, who had no outside attention and are dependent for food upon the deer their dog can kill.

Mrs. Daniel F. Roberts testified she was a teacher in the Yuma Indian school in California several years ago and that the children were fed year-round on weeviled bread and beans and were without butter or milk. There were twelve cows, but the milk was fed to the hogs, she said.

Epidemics and illness where there was none to care for the victims were cited by Miss Lida Mitschke, field nurse for the State Board of Health.

GRASS VALLEY, CALIF.—UNION  
NOVEMBER 21, 1928

## Mistreatment of Indian Wards Further Stressed

SAN FRANCISCO, Nov. 20.—(AP)—Additional charges of mal-administration were hurled against the Federal Indian bureau today during the second meeting of the senatorial committee which is investigating the alleged mistreatment of the California Indians.

Witnesses before the committee today supported the testimony given yesterday that the Indians were living like animals on the edge of forests and deserts and on the verge of starvation.

Mrs. Daniel E. Robertson, former matron of the Yuma Indian reservation, testified that 150 girls and boys in the school were half starved, being fed on "weevil infested beans and bread made from bad flour." She testified that there were 12 dairy cows on the reservation but that none of the milk was ever given to the Indian children.

"It was fed to the hogs," she asserted.

FRENO, CALIF.  
REPUBLICAN  
NOVEMBER 21, 1928

## INDIANS LIVE LIKE ANIMALS, WITNESS SAYS

New Charges Against  
Federal Bureau  
Hurled

DECLARE MILK  
GIVEN TO HOGS

Pitiful Scenes Among  
Natives Told  
At Hearing

SAN FRANCISCO, Nov. 20.—(AP)—Additional charges of maladministration were laid against the federal Indian bureau today during the second meeting of the senatorial committee which is investigating the alleged mistreatment of the California Indians.

Witnesses supported the testimony given at yesterday's hearing that the Indians were "living like animals on the edges of forests and desert, and on the verge of starvation."

Mrs. Daniel E. Robertson, former matron of the Yuma Indian Reservation school, testified that the 160 girls and boys in the school were half starved, being fed on "weevil-infested beans and bread made from bad flour."

She testified that there were 12 dairy cows on the reservation, but that none of the milk was ever given to the Indian children.

"It was fed to the hogs," she asserted.

### CITES TRAGIC CASE

Prof. Thomas F. Sanford of the University of California, and Mrs. Sanford testified to what they called "a typical case." While they were motoring in the Navajo reservation last summer, Mrs. Sanford saw an Indian woman give birth to a child under distressing circumstances in a shack, without medical aid, she testified. Before they could get the reservation physician to aid the woman, both she and the baby died, Mrs. Sanford said.

Stephen Knight and William Benson, Indians from Ukiah, said that their people in the northwestern part of the state were impoverished, that much of the land given them was unfit for agriculture, that they lived in hovels without floors, that they had difficulty in getting work, and that there was no money for the old people of the tribe.

Dr. Walter H. Dickie, director of public health of California, said that the Swing-Johnson bill now pending before Congress would result, if passed, in a betterment of the Indians' condition. The proposed measure provides that federal funds may be put in the hands of state welfare organizations for aiding the Indians.



## Listens Like Romance Most Of It The Bunk.

At the Senatorial investigation of Indian affairs in this state held this week in San Francisco, many sensational charges were made by representatives of the Klamath river Indians, all or most of which will be rather startling to residents of this section who, apparently, were unaware of the happenings recited and who will be inclined to treat most of it as imaginative.

Backed by United States Senator Hiram W. Johnson, women's clubs and the California Indian Defense Association, Mrs. Mary Gist Dornbach, called the "Joan of Arc" of the Klamath River Indians, made a fiery witness before the committee which is hearing the complaints of neglect and mal-administration directed against the federal Indian bureau.

"The power corporations have stopped at nothing to get power sites on the Klamath river," Mrs. Dornbach testified. "My own sister, Florence, 11, was murdered and our house burned fifteen years ago by agents of the power companies in their attempts to drive my people from the district," she asserted.

Belief that a certain California power company had obtained a temporary permit to build a dam on the Klamath river was expressed by Mrs. Dornbach and also by Harry C. Roberts, district chairman of the Indian welfare, Federation of Women's Clubs, and Attorney Charles L. Gilmore of Sacramento.

Other witnesses whose charges against the Indian bureau include the administration of Indian affairs' "shameful neglect" of their health and education and illegalities in the allotting of lands were L. A. Barrett of the United States Bureau of Forestry, Mrs. Florence Ames, nurse with the state board of health, and Walter M. Dickie, state health officer.

Barrett said that only 3 per cent of the land allotted to the Indians could be farmed. The land for the most part is sagebrush and rock. Barrett testified.

Mrs. Ames bitterly flayed the "shameful neglect" of the Indian bureau and said that conditions were "almost beyond belief."

"My survey shows that 70 per cent of the Indian children die from lack of attention," she said.

"I have seen a mother give birth to a baby in a sand pit under the blazing sun without medical attention of any kind—families of five and six, several with contagious diseases, living in one room—other instances of pitiable suffering and poverty."

Mrs. Ames was followed to the stand by Walter M. Dickie, state health officer, who asserted that little or no discernment had been used in transferring Indians, ill with tuberculosis, from one reservation to another.

"Indians stricken with the disease in the southern part of the state have been sent to northern reservations, where the climate is entirely unsuited," he said.

The Indian Defense Association claimed that since the Indian bureau took over the affairs of the California Indians in 1850 their number was decreased from 150,000 to 18,000. This, they claimed, is the greatest destruction of Indian life that has occurred in any state.

The inquiry which opened yesterday will continue until Wednesday and is being conducted throughout the West by Senator Lynn J. Frazier of South Dakota, assisted by Senator W. S. Pine of Oklahoma.

## INDIANS ABUSED, SAY WITNESSES

Senate Committee Hears  
Stories of Cruelty

Sweeping Investigation Given  
Red Men's Troubles

Riverside Council Chamber  
Crowded Throughout Day

RIVERSIDE, Nov. 22.—Instances of horrifying brutality to Indian children were related here today at a hearing conducted by the United States Senate Committee on Indian Affairs. In charge of the investigation are Senators Lynn B. Frazier of North Dakota and W. B. Pine of Oklahoma.

Witnesses have been subpoenaed from nearly every southwestern State, and the Council chamber of the City Hall was crowded throughout the day. The Senators announced the hearing will be continued until every witness has had an opportunity to tell all he knows.

Patrick Kennedy, engineer of the Mohave City (Ariz.) reservation, told a story that might have been taken from the pages of a novel. It related to what he had seen from the boiler room of the Rice Indian School at San Carlos (Ariz.) reservation, where he formerly was employed. Four girls who had run away were recaptured and brought back, he said. As a punishment the superintendent forced them to carry a log four feet long and three inches thick on their shoulders throughout the day, marching on the campus like soldiers with guns. One of the girls finally rebelled, Kennedy said. The superintendent in a fury seized a club and beat her until she fell to the ground. She was then compelled to get to her feet and carry the cordwood the rest of the day. All this, Kennedy saw, he said, from his boiler room.

Girls who were believed to have tendencies toward running away were chained nightly to their beds, and during the day wore chains around their necks. They were marched into the mess hall like convicts.

He declared that the only opportunity employees in the Indian service have of reporting abuses is when the inspectors arrive. On such occasions, he declared, the superintendent is constantly with the visiting officials, and no chance is given minor employees to be heard.

Mrs. Charles M. Welfelt told the Senators she was for four years cook at the Towac School in Cortez, Colo. Dried fruit that was full of worms was washed and served to the children on the superintendent's orders, she declared. When meat was found to be harboring maggots she was instructed by the superintendent's wife to cut out the worms and cook the remainder, Mrs. Welfelt testified. She explained that neither the cooks, teachers nor officers ate the food served to the children, but had their own separate mess.

She declared that Christmas boxes sent the children by charitably inclined persons were opened and the presents mysteriously disappeared, few ever reaching the Indian boys and girls.

A gruesome note was added to her testimony when Mrs. Welfelt mentioned the disappearance of a young Indian boy, one Joe Soule. He ran away from school, she declared, and later his skeleton was found. He had been shot, she asserted. Many stories were told to explain the occurrence, she said, mentioning an Indian watchman.

Mrs. Welfelt's testimony was substantiated by her husband, an employee of the Indian department at Fort Mohave, Ariz.

Jackson Barnett, Oklahoma Indian who became a millionaire through his oil lands, receives a monthly stipend of \$2500 from the government, but only \$100 of it ever gets into his pockets, he told the committee here today. The remaining \$2400 is taken charge of by his wife, he revealed. Barnett declared he spends his \$100 on cigars and horses. "I pay 25 cents apiece for my cigars," the rich Indian informed Senator Pine.

Mrs. Barnett also testified, as did Judge Hewitt, the red man's guardian.

## STATE INDIANS MISHANDLED, SENATE TOLD

Congress Quiz Committee Hears  
Testimony on Poverty and  
Disease Among Aborigines

After taking sensational testimony charging grossly improper administration in California by the United States Bureau of Indian Affairs, the Senatorial Investigating Committee left San Francisco for Riverside yesterday.

Scores of witnesses appeared before Senator Lynn J. Frazier of North Dakota and Senator W. B. Pine of Oklahoma in the board room of Harbor Commissioners, Ferry Building, and gave specific instances of startling neglect of the Indians of the State by the Indian Bureau. The California Indians were shown to be pauperized with preventable diseases widespread among them and an unusually high and increasing death rate. It was declared that the property of the Indians has been improperly and improvidently managed.

The hearing was concluded with the testimony of Will C. Wood, State Superintendent of Banks and former Superintendent of Public Instruction, who declared: "If any school, under the jurisdiction of the State, private or otherwise, were of such low standard as the Indian schools, it would be immediately closed." The State, he said, is now powerless, but if the Swing-Johnson Indian bill is passed the State can step in and educate Indian children in California.

The investigating committee will hold hearings during the rest of the week at Riverside. They will then adjourn to Salt Lake City and from there will go to Washington, D. C., for the opening of Congress and will submit a report. They have held hearings at Yakima, Wash., and Klamath, Ore. Twelve Senators are included in the investigating committee with Senator Frazier as chairman.

## INDIAN AFFAIRS GET FEDERAL PROBE

Senate Committee Goes To  
Riverside After Hearing  
Testimony In S. F.

SAN FRANCISCO, Nov. 22.—(AP)—After taking additional testimony charging improper administration of Indian affairs in California by the federal Indian bureau, the senatorial investigating committee has left here to institute inquiries at Riverside.

Beginning to-morrow the committee will hold meetings during the rest of the week at that city to hear the testimony of witnesses regarding the conditions existing on the Southern California Indian reservations.

During the sessions here before Senators Lynn J. Frazier of North Dakota and Senator W. B. Pine of Oklahoma, scores of witnesses have appeared and given specific instances of alleged neglect of the California Indians by their white guardians, the officials of the Indian bureau.

Wood Scores Schools  
To-day's hearing was concluded with the testimony of Will C. Wood, state superintendent of banks and former superintendent of public instruction.

Wood declared that "if any school, under the jurisdiction of the state, private or otherwise, were of such low standard as the Indian schools, it would be immediately closed."

The state, he said, is powerless in the matter, but if the Swing-Johnson bill, pending in congress, is passed, then the state can step in and do "great things" for the education of Indian children in California.

After the Riverside hearings, the investigating committee will adjourn for meetings at Salt Lake City and from there will go to Washington for the opening of congress.

The committee, composed of twelve United States senators, was authorized by the senate to make a survey of Indian affairs in the West. This authorization was given after numerous complaints had been filed charging improper management by the Indian bureau.

## SENATORS HEAR INDIANS' GRIEFS

Investigating Committee  
Goes to Riverside After  
Two Days in S. F.

The United States Senate committee yesterday concluded in San Francisco its investigation of charges against the Indian Bureau that California Indians are being improperly cared for, and moved on to Riverside to continue the inquiry.

Senator Lynn J. Frazier of North Dakota, chairman of the Senate Committee on Indian Affairs, and also chairman of the investigation committee, left for Southern California Tuesday night. Senator W. B. Pine of Oklahoma, member of the committee, conferred yesterday with Attorney Chauncey Goodrich of San Francisco at Goodrich's Saratoga estate and left last night to join Senator Frazier.

Volumes of evidence tending to show that the 18,000 Indians in California are undernourished, lack medical attention and are assigned to land impossible to cultivate, were read into the record during the two-day investigation in San Francisco.

Witnesses were of the opinion that the Swing-Johnson bill, now before the Legislature, would solve the problem in California. The bill provides for State agencies to take care of Indians under a Government subsidy.



SACRAMENTO, CALIF.—BEE  
NOVEMBER 24, 1928

## CONGRESS LEARNS OF MISTREATMENT TO INDIAN TRIBES

Government Bureau Held By  
Witnesses To Be Years  
Behind The Times

RIVERSIDE, Nov. 24.—(P)—A long array of witnesses appearing before the senatorial committee investigating Indian affairs yesterday branded the United States Indian bureau as inefficient and "a quarter of a century behind the times."

Mrs. H. A. Atwood of Riverside, for many years chairman of Indian welfare for the General Federation of Women's Clubs, testified to alleged instances of criminal misappropriation of Indians' funds and unauthorized sale of Indians' property. She also charged lack of cooperation from the Indian bureau in efforts to right asserted mismanagement and obtain the discharge of employees who were described as cruel and dishonest. She cited alleged cases of Indians being arrested without warrant.

### Condition Deplored.

Dr. George P. Clements of Los Angeles declared that conditions in the Indian bureau are "impossible," adding that "the only hope for the Indians is to make them full-fledged citizens of the United States."

Thomas L. Sloane, a member of the Omaha tribe of Nebraska, and a practicing attorney, testified to alleged cruelties practiced on children in the Genoa School in Nebraska.

Dr. Allen F. Gillihan of San Luis Obispo told the committee that housing conditions among the Indians are "terrible."

Walter V. Kolke, former editor of Sunset Magazine, advocated the formation of an Indian board of control, consisting of a representative of the department of agriculture, Smithsonian Institution and the attorney-general.

The committee, which is headed by United States Senators Frazier of North Dakota and Pine of Oklahoma, will be in session at Palm Springs to-day.

SAN DIEGO, CAL.. TRIBUNE

FEBRUARY 25, 1930

## RESUME HEARING IN INDIAN ACTION

364  
With Special Master F. F. Grant presiding, a hearing of a land allotment case, involving ~~Indians~~ of the La Jolla and Rincon Indian reservations, was resumed at the federal building today. The case had its inception last spring, and the present session, at which the government is submitting rebuttal evidence, is expected to last the better part of this week. At the conclusion of the hearing, findings made by Grant are to be submitted to the federal district court for final decision in the matter. The suit arose over a disagreement of Indian members of the Mission Federation with the government's method of making certain allotments of land on the two reservations.



Clothing

1924-1934, n.d.



JULY 11, 1924

# DIGGER INDIANS ARE ON ROAD TO EXTINCTION ON COAST

The Digger Indian has been killed by the Indians themselves. The Digger Indian was burned at the stake which he was jeered and mocked by 600 of his fellows at the annual "cry" of the Mewuks near, Lone, Cal., recently. The burning was in the effigy while a picked band in full regalia did a war dance about the victim.

The burning, while typifying, according to the Indian allegory, the culmination of a long hunt for an enemy, actually marked the abandonment of the name Digger Indian by all Indian tribes in California. The Mewuks were the last to gain their tribal designation. They were once called Diggers.

Indians say the name Digger first made its appearance in Utah. It was said to have been first used by whites on their way to California because of the Indian custom of digging for roots. Then, as the whites continued their westward migration, the settlers continued to use the appellation.

The Digger in Indian allegory came from Utah to Nevada, then to the Piutes of Pit river, then to Modoc county, Shasta county, Humboldt county, and down into the south. Spurned by every tribe, he became an outcast and sought shelter in the territory of the Mewuks. Here he remained hidden, refused to leave, until his recent capture and death at the stake.

The annual "cry" of the Mewuks is held in honor of the dead. Indians from all parts of the state attended. It is a time of ceremony, feasting and merrymaking.

March 9, 1929  
PINE BLUFF ARK GRAPHIC

# RARE COSTUMES FOR PAGEANT TO BE GIVEN SOON

Ceremonial To Be Feature of  
Show at High School  
Auditorium

Several of the costumes to be worn by Pine Bluff boys in the Indian Ceremonial Friday night, March 15, at the High school auditorium have been handed down through the years dating back to Custer's battle of the Little Big Horn.

One costume in particular that Hotan-Tonka is very proud of, has been made from an old army blanket, picked up on Custer's battlefield, taken to the lodge of an old Sioux woman and years later it was made into a pair of leggings and aprons. After many years service in the Sioux tribe, where it was worn by an old chief, it was presented to Hotan-Tonka as an expression of appreciation for his services to the tribe.

Another piece of costuming is Hotan's own bonnett, made from the feathers of the Gerfalcon, it has been appraised by one of the museums of natural history as a rare and priceless article. Hotan has had many offers to sell the bonnett, to museums and private collectors, but he stated today, that he would rather keep it, and display it to the school children whom he visits, so that they may have an opportunity to see it. It is a duplicate of a bonnett worn by Chief Sitting Bull, at the time he was dancing his famous ghost dance prior to and after the Custer battle.

A Sioux Indian war bonnet, made on the reservation many years ago, a beaded vest, telling the story of its owner, in a way that is most interesting, a trail bonnett of 50 eagle feathers, dating back more than 50 years, and many other articles of rare and interesting nature are among the costumes that will be worn in the ceremonial. Apoloma Kali is being presented under the auspices of the Central Council Parent-Teachers.

CORONADO, CAL., JOURNAL 347

AUGUST 26, 1931

# Indians Organize a Chamber of Commerce



Representatives of the approximately 2,000 Indians who live in and near Los Angeles have formed the nation's first American Indian Chamber of Commerce at Ramona village, electing Chief Thunderbird, a Blackfoot, as president. He is seen above dictating to his secretary as other members sit around.



OAKLAND, CAL. TRIBUNE

FEB. 13, 1932

## \$1390 Indian Dress Stolen From Museum

Portion of Garb Containing  
278 Elk Teeth Cut Out  
During Transfer to U. C.

BERKELEY, Feb. 13.—Disclosure that a portion of an Indian dress, stolen from the museum of anthropology at the University of California, is worth \$1390 and is one of the rarest costumes of its kind in existence, today caused an extensive police search to be instituted.

According to Dr. E. W. Gifford, curator of the museum of anthropology, the back section was removed from a deer skin dress presented to the university in a collection of rare Indian costumes. On the portion cut out were 278 elk teeth.

Mutilation of the Indian costume and the theft of its valuable portion was discovered this week when employees of the museum unpacked boxes in which garments had been brought from San Francisco, where the museum was formerly located. In seeking to hang up the deer skin costume the loss of the garment's valuable back was discovered.

Although a nominal value of \$10 was at first placed on the stolen garment by police, a grand theft complaint was substituted in its place today when the real value became known.

Police are conducting an investigation both in Berkeley and San Francisco, with the possibility that the dress may have been mutilated before being moved to this side of the bay.

YREKA, CAL. NEWS

NOVEMBER 10, 1932

## Charles Graves was Owner of Head Dress over which White Eagle Made so Much Big Talk

Charles Graves, Siskiyou county probation officer, gives little credence to the tale of White Eagle, Cherokee, who made quite a stir in Sacramento when he saw a head dress which he claimed was stolen from his tribe in 1912 and which carried a death curse. Mr. Graves states that he purchased the head dress in Redding last summer while on a trip to the lower end of the state.

After making the purchase, Mr. Graves left the head dress and a beaded vest which he also purchased at that time, with the owner of the store, with the understanding that he would get them on his return from the trip south. Upon his return, however, a misunderstanding arose and he refused to take the goods, and his money was returned to him. He stated that he was sure the head dress had been made on the Pit river, and that the White Eagle story has no foundation in fact. He still has the checks with which he paid for the head dress and vest.

REDDING, Nov. 5 — After waiting a week and still remaining the picture of health, William Morrison has come to the conclusion his original belief that Chief White Eagle of the Cherokees and his death curse amount to exactly nothing.

### Yarned About Theft

After White Eagle became excited in a Sacramento Indian museum and told the curator that a head dress he saw there had been stolen in 1912 from his tribe in Oklahoma he was quoted as declaring he would proceed forthwith to Redding, where the ceremonial garb was purchased, and find out all about it. He spoke much about a death curse upon the unrightful possessor of the head dress.

He has not yet shown up here, Morrison said—and besides, Morrison declares he knows the name of the man who made the piece.

He was denounced by Congressman W. W. Hastings of Oklahoma and Indian Commissioner Rhoades at that time.

OXNARD, CALIF. ADVERTISER

JANUARY 25, 1934

## Millions Of Beads Woven In Uniform

Scores of folks have stopped to see the beautiful Pueblo Indian suit being exhibited in the display window of Lehmann Brothers through the courtesy of Matilija Tribe, No. 176, Improved Order of Redmen of this city and the Great Council of the lodge in California. It is being shown as a part of the campaign to arouse interest in the celebration of President Roosevelt's birthday, January 30th, when a civic program and presidential ball will be held here under the auspices of the Chamber of Commerce and the Redmen.

Although it appears to be hand painted, the uniform was made out of millions of colored beads by two Pueblo Indian squaws many years ago. It took them a year to complete it. When it was exhibited at the White House during the administration of the late Theodore Roosevelt, the latter offered Dr. Sturtevant of New York, its owner at the time, \$2500 for it, to be placed in Smithsonian Institute. The offer was declined.

Great Sachem George Smith of the Indian Council of California obtained possession of the uniform and permitted the local council to borrow it for the celebration.





Cochiti Indians (New Mexico)

1931



# Indians Maintain Traditions In Their New Mexican Pueblos But Profit by White Precept

Old Men Sit in Council and Young Men, Even Just  
From College, Engage in Tribal Ceremonials,  
but They Are Quick to Learn New Ways

AMERICAN INDIAN SERIES—NO. 3

THE CHRISTIAN SCIENCE MONITOR is publishing a series of 15 articles on the American Indian, his past, his present, and his future. As a feature of this comprehensive study, Mr. Henry Edison Williams of the Monitor staff, in a 20,000-mile automobile tour of the United States, visited the Indian country to get his facts first-hand. Other writers will contribute to various phases of the subject.

By HENRY EDISON WILLIAMS  
Staff Correspondent of  
The Christian Science Monitor

ALBUQUERQUE, N. M., Aug. 20—It is a leopard land, the country where live the pueblo dwellers of New Mexico—an ochre-tinted land, spotted with piñon growths and gnarled juniper trees. It is a zebra land of bronzed soil, striped with the shadows of deep arroyos. It is an elephant land—an area of huge, dun ridges, seamed with sand slips and creased with colored canyons. It is a region of mountains and mesas; of arid stretches and sudden, fertile valleys; of snow-capped peaks and scorching plains.

And as the land, so the Indians. Leaving Santa Fe, the administrative seat of the northern pueblo group, the road descends the spectacular La Bajada Hill, where it sud-

denly drops 800 feet from the mesa to a wide dusty plain, where a row of distant cottonwoods marks the course of the Rio Grande.

At a bend in the highway sits a Cochiti squaw, an array of pottery surrounding her and several sun-bronzed children playing in the sagebrush near-by. Seeing the approaching car, the group instantly comes to attention. Each of the children snatches some small item from the store to hold out at arm's length, while the mother selects a more imposing piece to offer the passer-by.

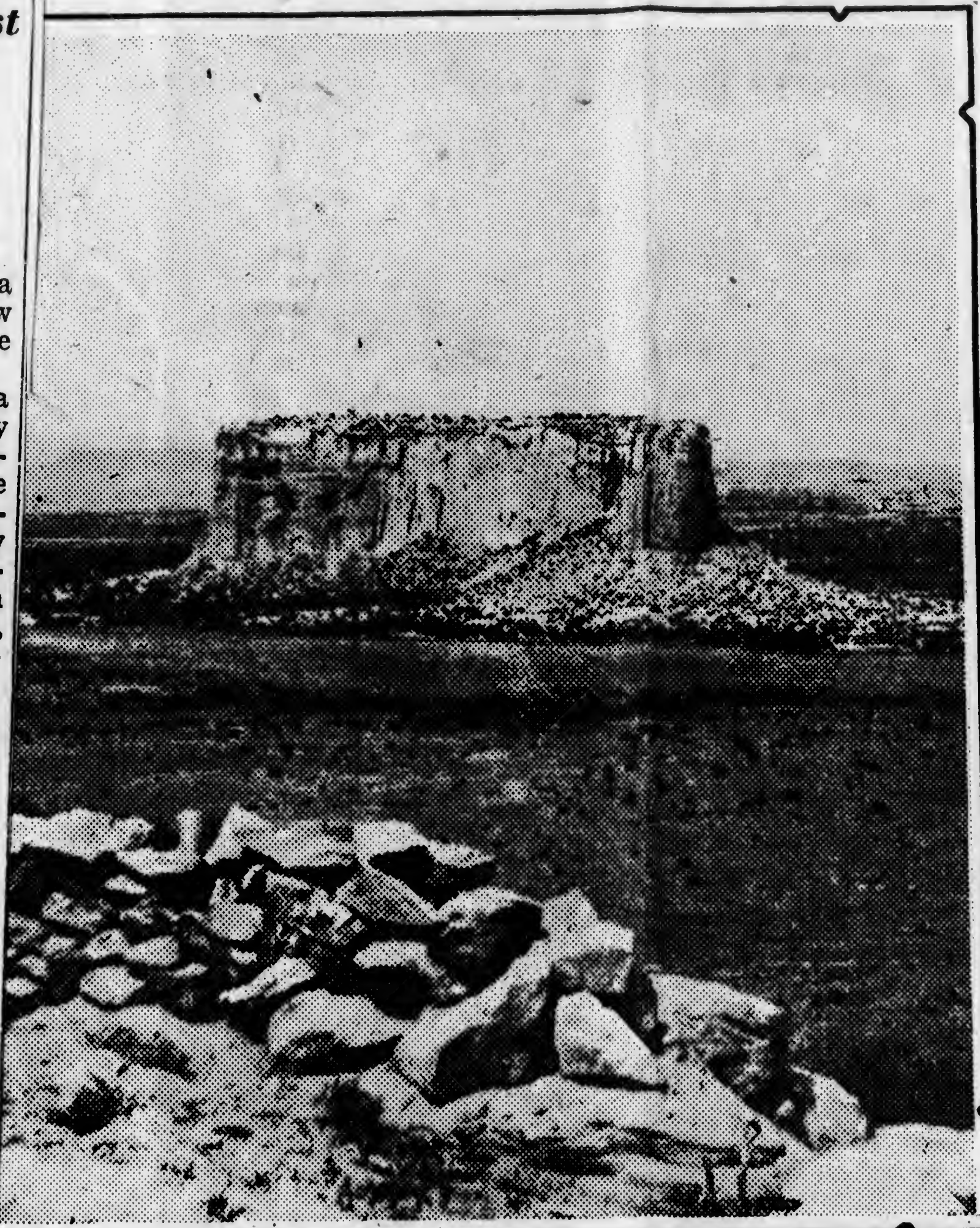
## Pueblo Sits Back From the Road

Their pueblo cannot be seen from the road. It is reached by a sandy trail, where the automobile slithers through sudden arroyos, bumps over clumps of sagebrush and, traversing a sparsely grassed range, finally comes to the muddy Rio Grande. On the banks of this stream, its fields watered by a network of skillfully constructed ditches where the current seems at times to be flowing uphill, sits Cochiti.

It is called the "pleasant" pueblo and is not misnamed. Its adobe houses are neat and orderly. In its sunny plaza there abides a sense of contentment. Colorfully arrayed, the

(Continued on Page 3, Column 1)

## Colorful, Silent, Majestic



Top, Edward Kent for Atchison, Topeka & Santa Fe Railroad. Lower right, W. T. Mullarky, Gallup, N. M.  
WHERE BLUE MEETS DUN ON THE FAR HORIZON

The Land of the New Mexican Indians is One of Great and Vivid Contrasts, of Riotous Color, Vast Distances and Great Silences, a Place Where the Indian Seems to Have Partaken Throughout the Ages of the Majesty of His Surroundings. At the Top is a View of the Enchanted Mesa From the Top of the Pueblo Acoma. No Picture Can Portray the Massiveness of the Vista Spread Before One, or the Lavishness of Its Coloring. Lower Left is a General View of the Acoma Pueblo and at the Right a Group of Acoma Dancers, Dwellers of the Heights Near the Enchanted Mesa.

munities and realizing that in none of them is the average yearly per capita income more than \$200, the question presents itself: How do the pueblo people succeed in making both ends meet? Perhaps the answer is here:

## Not Many Home in Jemez

Beyond San Ysidro is the maze-like pueblo of Jemez. Few Indians are at home, so one drives on to the outskirts of the community, crosses a wide irrigation ditch, and stops at one of the ranchitos that cluster near the town.

In the shade of a pear tree sits San Juanito Colaques, engaged in stitching a pair of buckskin moccasins. He smiles as his guests enter the inclosure and holds up his work that they may see. From a little, one-room structure with its kitchen open to the weather comes his wife with a ready, soft-spoken greeting. No evidence of poverty is seen. Mrs. Colaques is wearing a print dress, doeskin moccasins, and a native shawl. Her spouse wears a headband about his braided hair, a cot-

the Indians object to disposing of their old stock unless they are given better. If the Government would furnish, say, six bulls, he could accomplish more. Lack of funds is his main difficulty.

## House of His Fathers

Proudly he leads the visitors about his low, rambling house. It is furnished with many modern conveniences, even to a shining kitchen cabinet, but, he explains, he is endeavoring to keep the building proper much as his ancestors left it. It is 200 years old, you see. Wood floors would seem out of place, and besides dirt floors are better in these old-fashioned adobe houses.

His wife is introduced. She is wearing a neat colored dress and modern shoes and stockings. Her children are immaculately clean. The atmosphere of the home is fraught with gentleness and self-respect, and one departs with a feeling of encouragement.

Here is evidence that the pueblo Indian has within him the ability to govern his own affairs wisely. A few

hops into the car with a farewell wave to his father-in-law, who is fashioning intricate puzzle rings from a bit of silver wire in an angle of the adobe fence.

The car mounts to a mesa. For miles it follows a rutty road through a broad expanse of grazing land dotted with stunted cedars. Innumerable bypaths turn off to the scattered buildings that mark the farms of Acoma, the tribe's summer location. Finally, the plateau comes to an abrupt end. At the foot of a red precipice a long, level valley stretches away into the distance, its surface dotted with gigantic, cathedral-like rock formations. Opposite, several miles distant, another line of cliffs marks the farther edge of the valley.

## Acoma in the Distance

It seems an interminable distance before the floor of the valley is reached, but the panorama that has been unfolding is magnificent. Level, green grazing lands, out of which masses of multicolored rocks mount abruptly to impressive heights; away

them displaying a gaudy array of Indian pottery.

The hostess of the rock advances. Admission will be \$1. She takes the money and another woman gives the visitors tickets. Thus admitted, one expects to be unhampered to roam about the ancient pile. But no. Immediately a procession forms in the rear. The pottery vendors bundle up their wares, balance them skillfully on their heads, and follow. At each stop they press around eager to increase their sales.

But one doesn't mind, for here in Acoma, he is living again in an age long passed. Many of the original mica windows of the ancient building are still intact. Ladders still lead up to high-perched doorways. Feathers for prayer sticks still hang against the weathered walls. The natural rock cisterns still supply water. The old Spanish church and mission is still standing after ages of comparative disuse.

## Built Bit by Bit

The guide explains how this great building and its campo santo was

in Albuquerque. They are Acoma, Cochiti, Isleta, Laguna, San Felipe, Sandia, Santa Ana, Santo Domingo and Sia.

Though diversified in character, they have many problems in common. The general cry of the subsistence farmer is water, water, water! The plea of the stockman is for more grazing land. With these government officials agree, and to them add the need for better sanitation, hygienic education, and more competent instructors.

## Nearer to the Solution

It would seem, however, that with the increased appropriations of Congress, the Indian service here is being brought up to a position where it may efficiently cope with these problems. An obstruction is nevertheless apparent in the tribal superstitions and traditional forms of government.

Their lands are held in common and under control of the governors and councils who, in turn, are controlled largely by the caciques, or high priests. These traditional leaders generally resent the advanced ideas of the youths who return from Indian schools. The progressive element, on the other hand, are impatient of the restrictions placed upon them by the Old Men of the tribe. This brings strife within the pueblo and makes difficult a smooth adjustment of their affairs.

Recommendations have been made that the old system be scrapped and a modern form of incorporated town be adopted. Others contend that the pueblos should be allowed to maintain their ancient government and that the rebellious members be sent to more congenial communities. Indian officials are seeking some happy middle course whereby the best of both elements may be utilized.

## End May Be Far Off

But such a course entails slow and painstaking research and may take many years for accomplishment. In the meantime, in its proverbially deliberate manner, the Indian bureau is endeavoring to adjust some of the more pressing pueblo affairs.

The Pueblo Lands Board has straightened out some 5600 claims to date and has awarded about \$620,000 to the different pueblos for land encroachments, and although some of the awards are by no means satisfactory to the pueblos involved, what has been done promises much relief.

The Indians are showing a tendency to lay aside prejudice and avail themselves of government facilities, which are being improved as the need increases.

In the southern jurisdiction there are now 18 day schools with a total enrollment of 734 pupils, 22 Indians have been placed in the high school at Grant, and 13 in the public school at Laguna, while the educational system of the Indian service is undergoing certain reforms with the idea of bringing it in line with modern educational systems in other parts of the country.

## Progress in Farming

With regard to agriculture, the middle Rio Grande conservancy district project is expected to bring some 23,000 extra acres under cultivation, and in addition to this work, a new dam and irrigation ditch has been constructed on the San Jose River for the Laguna Indians, while another dam is planned near the west boundary of the Acoma Grant.

Compared to reservation Indians, these pueblo dwellers apparently present no serious problem. As a whole, they are gradually being prepared to meet growing advantages. There is no question of their aptitude and ability. There may be, however, vast differences of opinion regarding the best method of administering their affairs.

Recalling the tactfulness of the two native stockmen and the progress they have made in interpreting



## As the Land, So the Indian—Colorful, Silent, Majestic



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### WHERE BLUE MEETS DUN ON THE FAR HORIZON

The Land of the New Mexican Indians is one of great and vivid contrasts, of riotous color, vast distances and great silences, a place where the Indian seems to have partaken throughout the ages of the majesty of his surroundings. At the top is a view of the enchanted mesa from the top of the Pueblo Acoma. No picture can portray the massiveness of the vista spread before one, or the lavishness of its coloring. Lower left is a general view of the Acoma Pueblo and at the right a group of Acoma dancers, dwellers of the heights near the enchanted mesa.

munities and realizing that in none of them is the average yearly per capita income more than \$200, the question presents itself: How do the pueblo people succeed in making both ends meet? Perhaps the answer is here:

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#### Built Bit by Bit

The guide explains how this great building and its campo santo was borne bit by bit from the valley floor,

in Albuquerque. They are Acoma, Cochiti, Isleta, Laguna, San Felipe, Sandia, Santa Ana, Santo Domingo and Sia.

Though diversified in character, they have many problems in common. The general cry of the subsistence farmer is water, water, water! The plea of the stockman is for more grazing land. With these government officials agree, and to them add the need for better sanitation, hygienic education, and more competent instructors.

#### Nearer to the Solution

It would seem, however, that with the increased appropriations of Congress, the Indian service here is being brought up to a position where it may efficiently cope with these problems. An obstruction is nevertheless apparent in the tribal superstitions and traditional forms of government.

Their lands are held in common and under control of the governors and councils who, in turn, are controlled largely by the caciques, or high priests. These traditional leaders generally resent the advanced ideas of the youths who return from Indian schools. The progressive element, on the other hand, are impatient of the restrictions placed upon them by the Old Men of the tribe. This brings strife within the pueblo and makes difficult a smooth adjustment of their affairs.

Recommendations have been made that the old system be scrapped and a modern form of incorporated town be adopted. Others contend that the pueblos should be allowed to maintain their ancient government and that the rebellious members be sent to more congenial communities. Indian officials are seeking some happy middle course whereby the best of both elements may be utilized.

#### End May Be Far Off

But such a course entails slow and painstaking research and may take many years for accomplishment. In the meantime, in its proverbially deliberate manner, the Indian bureau is endeavoring to adjust some of the more pressing pueblo affairs.

The Pueblo Lands Board has straightened out some 5600 claims to date and has awarded about \$620,000 to the different pueblos for land encroachments, and although some of the awards are by no means satisfactory to the pueblos involved, what has been done promises much relief.

The Indians are showing a tendency to lay aside prejudice and avail themselves of government facilities, which are being improved as the need increases.

In the southern jurisdiction there are now 18 day schools with a total enrollment of 734 pupils, 22 Indians have been placed in the high school at Grant, and 13 in the public school at Laguna, while the educational system of the Indian service is undergoing certain reforms with the idea of bringing it in line with modern educational systems in other parts of the country.

#### Progress in Farming

With regard to agriculture, the middle Rio Grande conservancy district project is expected to bring some 23,000 extra acres under cultivation, and in addition to this work, a new dam and irrigation ditch has been constructed on the San Jose River for the Laguna Indians, while another dam is planned near the west boundary of the Acoma Grant.

Compared to reservation Indians, these pueblo dwellers apparently present no serious problem. As a whole, they are gradually being prepared to meet growing advantages. There is no question of their aptitude and ability. There may be, however, vast differences of opinion regarding the best method of administering their affairs.

Recalling the tactfulness of the two native stockmen and the progress they have made in interpreting the white man's ways to their



The Land of the New Mexican Indians is One of Great and Vivid Contrasts, of Riotous Color, Vast Distances and Great Silences, a Place Where the Indian Seems to Have Partaken Throughout the Ages of the Majesty of His Surroundings. At the Top is a View of the Enchanted Mesa From the Top of the Pueblo Acoma. No Picture Can Portray the Massiveness of the Vista Spread Before One, or the Lavishness of Its Coloring. Lower Left is a General View of the Acoma Pueblo and at the Right a Group of Acoma Dancers, Dwellers of the Heights Near the Enchanted Mesa.

munities and realizing that in none of them is the average yearly per capita income more than \$200, the question presents itself: How do the pueblo people succeed in making both ends meet? Perhaps the answer is here:

#### Not Many Home in Jemez

Beyond San Ysidro is the maze-like pueblo of Jemez. Few Indians are at home, so one drives on to the outskirts of the community, crosses a wide irrigation ditch, and stops at one of the ranchitos that cluster near the town.

In the shade of a pear tree sits San Juanito Colaques, engaged in stitching a pair of buckskin moccasins. He smiles as his guests enter the inclosure and holds up his work that they may see. From a little, one-room structure with its kitchen open to the weather comes his wife with a ready, soft-spoken greeting. No evidence of poverty is seen. Mrs. Colaques is wearing a print dress, doeskin moccasins, and a native shawl. Her spouse wears a headband about his braided hair, a cotton blouse, overalls and moccasins. They seem comfortable and contented and delightfully unhurried.

How do they make their living? Mrs. Colaques escorts her guests to the orchard and shows them her fruit trees, grape arbor and small, tended garden.

"Indians come, pick fruit, help themselves, go away," she explains. "Some day they come back with meal or salt or something for us. Jemez people need little money. They help one another."

#### Shows Ancient Neutrality

This rule of mutual helpfulness is common in all the pueblos. Perhaps it explains why their communal existence reaches back into antiquity practically undisturbed.

Sit under the pear tree and talk with the Colaques of almost any pueblo and soon one realizes that their voices are gentle, their nuances refined. Their eyes sparkle with intelligence and interest and although they may not know where the Atlantic Ocean lies, and may be too courteous to ask, their lively understanding of such things as touch their experience is sufficient to challenge the wits of their guests. One leaves such people fully aroused to the importance of seeing that they are protected and preserved.

This sense of genuine culture is impressed on one when, after crossing the long Barelaz Bridge out of Albuquerque, where the Spanish Conquistadores made their way across the Rio Grande in the old days of New Mexico, the widely laid pueblo of Isleta is reached.

Seeking the home of Esquipula Jolola, native government stockman, one follows an intricate lane and finally reaches a plaza surrounded by low, one-story buildings.

#### Keeps Up With Studies

The government man meets his guests at the door—a short, broad-shouldered young Indian, whose bronzed face is creased with smiles and whose eyes sparkle with intelligence. He ushers the callers into his office. Fine Indian rugs cover the floors, the walls are hung with prints and photographs, and within reach of a roll-top desk is a bookcase in which are ranged an imposing array of titles bearing on his profession.

"Yes," he assures one, "I still keep up my studies. New experiments are going on all the time. One must keep informed."

Poor? Oh, yes, there are many poor people within the pueblo, but none is allowed to suffer. Those who are incapacitated for work are given bedding and supplies.

Yes, the traditional ceremonies are being carried on without interference from the Government. To be sure, most of the Indians are Christians but they see no inconsistency in worshipping in the old way too.

Yes, it has been a problem educating his people out of their old methods of stock raising. You see,

the Indians object to disposing of their old stock unless they are given better. If the Government would furnish, say, six bulls, he could accomplish more. Lack of funds is his main difficulty.

#### House of His Fathers

Proudly he leads the visitors about his low, rambling house. It is furnished with many modern conveniences, even to a shining kitchen cabinet, but, he explains, he is endeavoring to keep the building proper much as his ancestors left it. It is 200 years old, you see. Wood floors would seem out of place, and besides dirt floors are better in these old-fashioned adobe houses.

His wife is introduced. She is wearing a neat colored dress and modern shoes and stockings. Her children are immaculately clean. The atmosphere of the home is fraught with gentleness and self-respect, and one departs with a feeling of encouragement.

Here is evidence that the pueblo Indian has within him the ability to govern his own affairs wisely. A few more years of proper education, a little more timely aid, a shortening of the distance between Washington and these sun-baked pueblos—these are things which should help to make these old Americans accepted Americans.

But, on to Laguna—and the way to see it is in a thunderstorm. The road crosses a bridge over the San José River. Black clouds come tumbling up the valley. The wind sweeps across the pifion-studded hills and seems bodily to lift the long billows of sand dunes which line the farther side of the channel. The air turns yellow with flying sand.

#### Peace After the Storm

On its rocky promontory, dominating the valley, the bulking stories of the pueblo breast the oncoming storm. Tongues of lightning dart down the lanes of the sky, bringing the softened angles of the ancient structure into bold silhouette. The rain pelts down, and in this downpour the automobile climbs cautiously up the rocky road to the pueblo. Suddenly the storm passes. The sun streams down on steaming rooftops. Doors are opened. Squaws appear with their wares. Up the hill from the valley where once rippled the lake which gave the town its name, an Indian drover comes riding into the plaza.

It does not take long to learn Laguna is most prosperous of all the pueblos. Originally made up of Queres Indians, its population has been increased by Indians from other communities who rebelled against the ancient ways.

They say at Laguna that their pueblo is accountable for 43 per cent of the grand total of \$938,500 earned by pueblos of New Mexico and that 65 per cent of the total of \$345,350 paid for Indian labor was earned by them. At Laguna are 28 pottery makers, but they complain that their clay beds having given out, they must resort to inferior material, while their home-made dies have been replaced by commercial dies to compete with non-Indian manufacturers.

#### McCarty, an Indian Town

Ahead is Acoma! At the little Indian town of McCarty one seeks out another native Indian stockman. Prepared by the Isleta experience to meet a fine type of educated Indian, one is not surprised when Steve Orilla is found in a roomy adobe house overlooking the highway and railroad.

Quiet spoken, alert and friendly, Steve is quick to enlist himself as guide. Acoma? Certainly. Nothing could give him greater pleasure. He

hops into the car with a farewell wave to his father-in-law, who is fashioning intricate puzzle rings from a bit of silver wire in an angle of the adobe fence.

The car mounts to a mesa. For miles it follows a rutty road through a broad expanse of grazing land dotted with stunted cedars. Innumerable bypaths turn off to the scattered buildings that mark the farms of Acoma, the tribe's summer location. Finally, the plateau comes to an abrupt end. At the foot of a red precipice a long, level valley stretches away into the distance, its surface dotted with gigantic, cathedral-like rock formations. Opposite, several miles distant, another line of cliffs marks the farther edge of the valley.

#### Acoma in the Distance

It seems an interminable distance before the floor of the valley is reached, but the panorama that has been unfolding is magnificent. Level, green grazing lands, out of which masses of multicolored rocks mount abruptly to impressive heights; away off in the distance the hazy bulk of the enchanted mesa gracefully outlined in a haze of purple mist and nearer by, on a stupendous pile of rocks, the blocklike contour of the old pueblo town of Acoma.

From a distance it seems impossible that human beings should reach its doors, so impregnable it looks, but on closer approach, huge banks of sand are revealed sloping up the face of the cliff, and on them the trace of many feet. In area about 60 acres, its summit 300 feet above the floor of the valley, there are actually 10 paths leading to the top. Only two of these, however, may be negotiated on horseback, and the others only by much arduous climbing.

Up along the face of the cliff an Indian woman labors with a load of provisions suspended by straps about her forehead and down over her back. Out come cameras, but seeing them, she instantly dodges behind a rock and is only urged out on the assurance that she will be supplied with one of the prints.

#### Women Meet the Visitors

Following her to the top, the visitors are met by a delegation of squaws, perched like condors on a shelf that borders the path, each of

them displaying a gaudy array of Indian pottery.

The hostess of the rock advances. Admission will be \$1. She takes the money and another woman gives the visitors tickets. Thus admitted, one expects to be unhampered to roam about the ancient pile. But no. Immediately a procession forms in the rear. The pottery vendors bundle up their wares, balance them skillfully on their heads, and follow. At each stop they press around eager to increase their sales.

But one doesn't mind, for here in Acoma he is living again in an age long passed. Many of the original mica windows of the ancient building are still intact. Ladders still lead up to high-perched doorways. Feathers for prayer sticks still hang against the weathered walls. The natural rock cisterns still supply water. The old Spanish church and mission is still standing after ages of comparative disuse.

#### Built Bit by Bit

The guide explains how this great building and its campo santo was borne bit by bit from the valley floor, how its massive vegas were hauled far from the distant forest. He takes one through the cool old cloisters and into the dim interior where an old Spanish painting of much value remains suspended on the walls near the altar. And then the procession moves to the balcony of the mission school where ancestors of the present natives were taught the Spanish all of them now speak. Then back to the plaza and its ubiquitous vendors.

Thus one visits the southern pueblos under the superintendency of Lemuel A. Towers, whose offices are

the need increases.

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Compared to reservation Indians, these pueblo dwellers apparently present no serious problem. As a whole, they are gradually being prepared to meet growing advantages. There is no question of their aptitude and ability. There may be, however, vast differences of opinion regarding the best method of administering their affairs.

Recalling the tactfulness of the two native stockmen and the progress they have made in interpreting the white man's ways to their brethren, one may wonder if perhaps the Indian bureau is not missing a golden opportunity in failing to groom more of this kind of Indian for responsible positions within the different pueblos.



# **Folklore of New Mexico Indian Tribe Revealed in Smithsonian Collection**

## **'Tales of the Cochiti' Are Compiled and Issued as an Official Document of the Institution**

Folk tales of the Cochiti Indians of New Mexico are published for the first time in a bulletin released Sept. 23 by the Smithsonian Institution, according to information just made available at the Institution.

Entitled "Tales of the Cochiti Indians," the bulletin was compiled by Ruth Benedict, and was recommended for publication as an official Institution document by M. W. Stirling, Chief of the Bureau of American Ethnology. The following information also was furnished:

The creation of cats is accounted for in one of the stories. It is explained that a lion, who stood in the center of a circle of older animals, sneezed a female cat out of one nostril and a tomcat out of the other. The older animals encircling the sneezing lion were smoking. When he was prepared to begin sneezing, the lion said: "Now I'm ready;" and sneezed forth each of the two cats in separate sneezes.

### **Origin of Cats As Told by Cochitis**

"From these two came all the little cats," according to the story.

The collection of Cochiti tales was started in the Summer of 1924. They were obtained through interpreters, and give the literary style to which all stories in Cochiti conform.

The informants were all of the older generation, for in Cochiti the first age group to be systematically sent to government boarding school is now about 35 years old, and below that age even the commonest tales are known only by hearsay. There were eight informants in all, four of which were women. All were well-known native narrators.

One held an important ceremonial po-

sition. Another was a priest of importance, and if it were not for the taboo against imparting esoteric information to whites, it is thought that these two might have given an even greater amount of old Cochiti lore. As it is, however, such references are slurred, or appear in obviously abbreviated accounts.

### **Fictionized Versions Of Native Life**

Still another informant had been an adventurer all his life, and spoke Spanish fairly well. He is very old now, but is a leading member of the principales, in great demand in those acculturated Mexican ceremonies in which repartee must be carried on in what is considered Spanish. He liked best to tell "true stories"—accounts of old hunting parties, Cochiti versions of Cortez, Montezuma, and the Spanish-American War. His tales of mythological heroes always emphasized their supernatural exploits in deer and rabbit hunting, and their success in turning the mockery that had been directed against those who had mocked them.

The greater proportion of stories in the collection are those novelistic tales that are fictionized versions of native life, and emphasize situations of equal interest to them in their daily life and in their mythology. The fundamental material in these tales, and the fundamental factor in their formation, is the daily life of the people.

They turn to it in their fiction and make use of it as we are accustomed to do in our modern fiction. The differences are rather in the lesser development of interest in personality and complex psychological situations than in any funda-

[Continued on Page 6, Column 6.]







Collections

1928 - 1931



VISALIA, CALIF.  
TIMES DELTA  
JULY 2, 1928

## MUSEUM PLAN IS PRESENTED TO CHAMBER

**F. F. Latta, Now at Work  
on Project, Asks Aid  
of All Citizens**

Need for a county museum, in which relics of the early history of Tulare county, including those of both the Indian and the first white residents could be housed, today was voiced before the Visalia Chamber of Commerce by F. F. Latta, Tulare, who is working this summer as special representative of the Tulare County Forestry Board, gathering museum material and data. Tomorrow the supervisors will be importuned to provide funds in the new year budget with which to build a small but fireproof structure at Mooney Grove to be used for such exhibits. Such a building would cost about twelve thousand dollars.

### Guests at Meeting

Members of the board of supervisors were guests of the chamber of commerce at today's meeting and all present listened to Mr. Latta with a great deal of interest.

"The Tulare or Tule Indians are best known in the various museums of the world of any," he said. "Wherever one speaks of the Tule Indian he can get an audience, for this was a civilization of at least thirty thousand people with one language and one nation. It was the largest and most widely known of all the Indian nations. There were some fifty sub-tribes but all had the same language and the works they left behind are most interesting. The British museum in London has two carloads of relics from this very section here and not much is left for us. There is, however, excellent opportunity to get some of these relics back from certain museums and we should

(Continued on page eight)

CHICO, CALIF.—ENTERPRISE  
JULY 18, 1929

## THE STILSON RELICS

The offer of J. McC. Stilson to donate his collection of Indian curios and other antiques to the City of Chico is well worthy of acceptance.

Competent judges who have seen his collection are convinced that it includes hundreds of articles of historic value as well as of rare interest to the general public.

It has been gathered by him at great expense of precious time, intelligent effort and considerable cash outlay during a long and active life. Scientists of repute have admitted that the Stilson collection includes many objects that would be welcomed in the most important museums of the country.

One of the best features of the proposal is that the articles to be donated by Stilson and the structure that would house them would prove a nucleus to which could be added hundreds of other objects of historic interest having to do with the early days of the nation, state and particularly of the Chico region. That there are many such objects in private homes and collections is common knowledge.

Quick action by the community in raising the required additional \$3000 is essential. Already \$2000 has been generously promised. Unless the estimated minimum of \$5000 is raised within three months the opportunity will be lost and the collection will go elsewhere.

Another reason for speed is that the donor has recently come through a period of serious illness. In the natural course he can not survive many years longer and his aid in classifying and labeling many of the articles in his collection is of imperative importance.

It is earnestly hoped by all who are interested in anthropology, Indian antiquity and the early history of California, that the means will be found to take advantage of this rare offer.





Bakersfield—An electrolier system to be installed on Eighteenth street will cost \$22,424.

REMOVAL NOTICE  
The office of Bert L. Hughes Auditing Co., has been moved to 122 N. Church St. (With Buckman-Mitchell-McGinty Co.) 106-108

**PROLIFIC BUSH**  
FT. WAYNE, Ind., June 30. (P)—A rose bush at the home of J. E. Leach has 10,000 buds. One small branch alone bears 100. The number is vouched for by Leach and so far no one has challenged him to the extent of making a count.

The building erected in Wisconsin in memory of soldiers who lost their lives in the World War, is to include a typical stone from every state in the Union. The granite selected by California is a beautiful black building stone, and is of the same materials used in the state capitol grounds. The stone is technically known as "superior dark academy granite," and was recommended to the state by geologists of the University of California.

**Must Act Soon**  
"We should also gather together the early white man's relics and have some on hand now. If we do not act now the rest will be lost to us, perhaps forever. We have 29 baskets bought from the Anna Mills Johnston estate. We can get the \$1800 collection held by Phil Baier. The high schools have joined together and purchased one other valuable collection which we have available. We run into various smaller pieces which can be donated and will be if we can take care of them. There is a lot of excellent material we should get together and keep forever, but it must be in a fireproof structure."

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Original Defective



SACRAMENTO CAL. BEE

JAN. 24, 1930

## \$50,000 INDIAN RELIC DISPLAY COMING

A collection of California Indian relics, valued at more than \$50,000 and declared to be the best collection in existence, will be thrown open for the inspection of the general public for the first time next Friday. The collection has been assembled in the State Capitol Museum, located on the fourth floor of the Capitol Building.

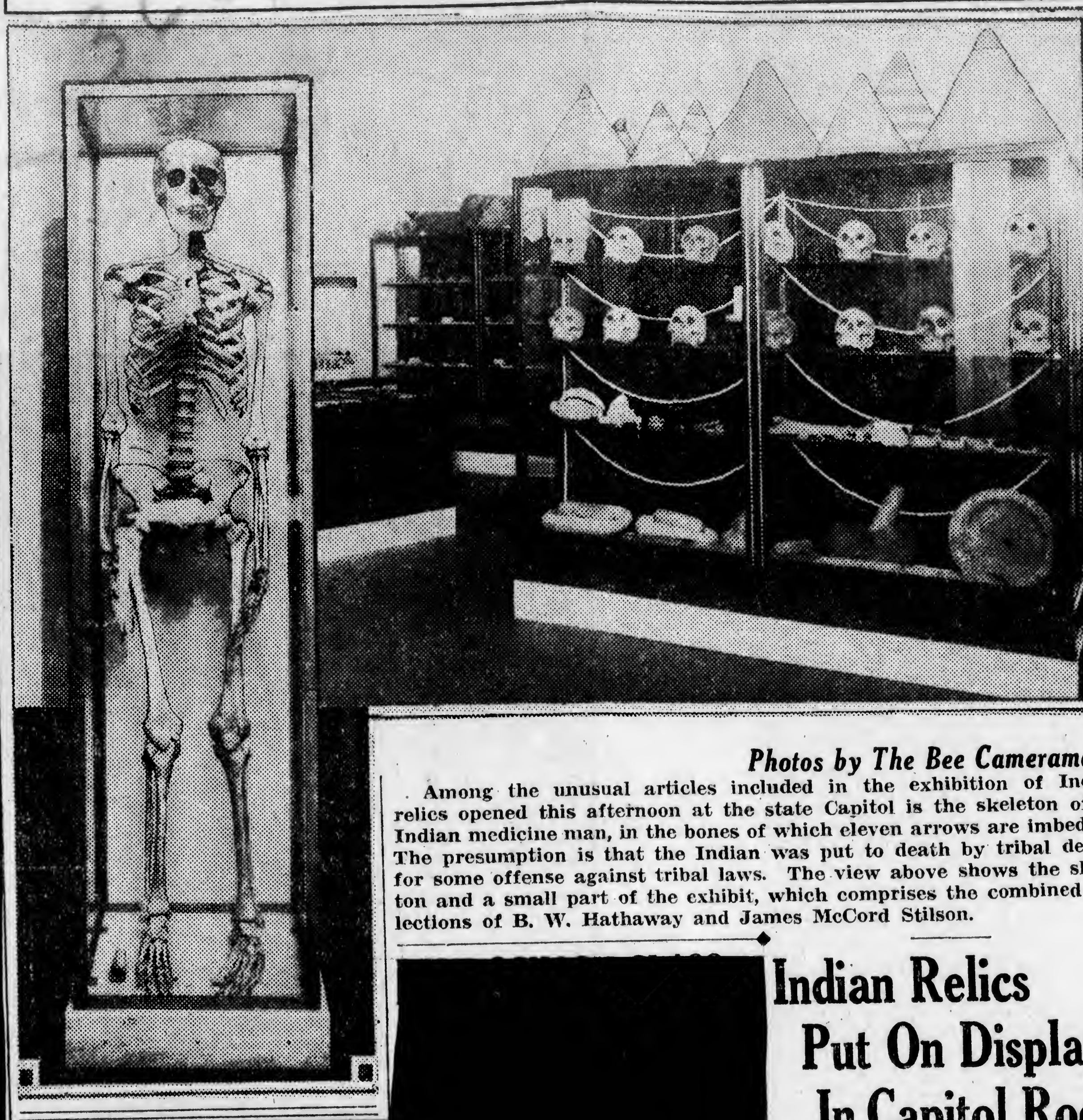
The collection represents years of work done on Indian mounds by B. W. Hathaway, who will have charge of the museum as curator. Some of the collecting was done by Hathaway in his spare time, when he was employed by the Southern Pacific Company, but recently he has devoted his full time to the work.

In conjunction with Hathaway's collection will be shown one assembled and loaned to the state by James McCord Stilson, Chico pioneer.

SACRAMENTO CAL. BEE

JAN. 31, 1930

## Indian Relic Exhibit Opened



Photos by The Bee Cameraman

Among the unusual articles included in the exhibition of Indian relics opened this afternoon at the state Capitol is the skeleton of an Indian medicine man, in the bones of which eleven arrows are imbedded. The presumption is that the Indian was put to death by tribal decree for some offense against tribal laws. The view above shows the skeleton and a small part of the exhibit, which comprises the combined collections of B. W. Hathaway and James McCord Stilson.

## Indian Relics Put On Display In Capitol Room

An exhibition of Indian relics, declared to be one of the most complete ever assembled in this country, was opened at the state Capitol to-day with Governor C. C. Young and members of the gubernatorial council officially starting the affair.

The exhibit comprises the combined collections of B. W. Hathaway, who will preside as curator, and James McCord Stilson, Butte County pioneer.

### Interesting To Students.

Included in the exhibit are numerous items of more than passing interest to students of Indian history. One of the items is the skeleton of an Indian medicine man who was presumably executed for some offense. The execution was by being shot with arrows. Eleven arrow heads remain imbedded in the bones of the skeleton. The find was made in what is known as the Faren Indian Mound on Big Elk Slough.

### Chief's Head Dress.

Another interesting feature of the exhibit is an Indian chief's headdress decorated with strands of hair from the head of a white woman who had been slain and scalped.

Indian baskets, pestles and mortars of stone in which grain was pounded, arrow and lance heads in great variety are included in the combined exhibit.

The exhibit has been installed in room 442 of the state Capitol.

CHICO, CALIF. ENTERPRISE

FEB. 5, 1930

## STILSON RELICS BEING CLASSIFIED

The Stilson collection of Indian curios and historic relics are rapidly being carded and cased and the entire collection will be ready for display at Sutter Fort within a month, according to A. Barth, who yesterday visited Walter Peterson, curator of the museum at the Fort.

Barth went to Sacramento to turn in his final reports to the fish and game commission for which he is local agent and while there took occasion to visit the collection. Barth says the collection is going to have tremendous value from a historic and romantic viewpoint and is being displayed to a splendid advantage by Peterson.



# WELL FILLED MUSEUM AIM OF COLLEGE

364  
3 Valuable Collections Are  
Already Catalogued  
by Professor

Installation of the Whittier College Museum in Alumni Hall has been completed this week under the direction of Professor John R. Wilkie. With the members of the Foundation Society, he has been for some time actively interested in the organization of a collection of archaeological specimens, and for the past few days has been busy moving several cases of these from the biology department in the basement of Founders' Hall to the larger room on the first floor.

The entire exhibit is composed of three separate collections, the first of which contains many stone relics of the Oak-grove Indians, who inhabited this region during the early Stone Age. In the collection are several metates, obtained from diggings at Cienega, near Santa Barbara. The Indians used these stone utensils for grinding acorns over three thousand years ago.

There are also manustones from Arizona, used in the cultivating of maize, and flint axes used for weapons. An article of especial interest is a steatite bowl, made from a material that is found only on the Santa Catalina Islands. Yet the

bowl was found in an excavation near Santa Barbara, a fact which indicates trade relations between the inhabitants of the islands and the Indians of the mainland. Peace pipes made from Minnesota red pipe clay, a substance peculiar to that region, were found here on the coast, confirming the conjecture that there was intercourse between the coast and interior Indians.

In the second collection, donated by Levi and Lydia Gregory, there are such articles as ivory shoe horns, of a much later period, probably carved from the tusks of the walrus, and decorated by delicate carvings of reindeer and sleds. A strange specimen is a cup carved from the jaw bone of some huge animal, with two of the tusk-like teeth still embedded in the bone. There are, too, primitive flutes, war clubs, of pointed stone, a fire drill, with which the Indians started their fires, an ancient, hand-made backgammon board and many others.

A third collection was given by Wilson and Lucy Cox, missionaries in Alaska, where most of their specimens were found. In this group are such relics as harpoons for catching seals, axes of jade stone, native grass bed mats, walrus tusks, food platters of spruce wood, tanned sealskin, shoe soles from the skin of the cogrook fish, sealskin water-boots for summer wear, a primitive cooking vessel made of mud mixed with blood, native knives of jade and steel, tools used for making sleds, a ptarmigan feather belt, a sealskin rope, an igloo window made from the intestine of a seal, a native lamp of mud and blood, which drew its light from burning seal oil, eggs of wild swans, crowbills, ducks, geese, and ptarmigan, a swan foot bag for holding oil, ermine skins, raincoats from the intestines of seals, harpoons and fish hooks, native combs, ancient skin scraper, fur and feather mat, a mastodon tooth, and hundreds more.

Aside from this there is an old flintlock rifle in the display, which Professor Wilkie intends to oil up until the parts can be worked.

Thus the college museum has its start. It is the aim of Professor Wilkie and his fellow workers to enlarge upon this collection until it is large enough to be housed in a separate building on the campus.

When dining tables first came into use, diners reclined on them and ate with their fingers.



Crow Custer Powwow: July 1926



## ARMY VETERANS AND FORMER INDIAN ENEMIES SHAKE HANDS

*Washington Star* — June 23, 1926.

**5,000 Gather in Little Big Horn Valley to Re-enact  
Custer's Last Stand—Many Survivors of  
Battle Will Participate.**

By the Associated Press.

CROW AGENCY, Montreal, June 23.—Veteran United States Army Indian fighters today greeted proud old warriors of three Indian tribes in the picturesque Little Big Horn Valley camps as preparations were completed for the re-enactment of the battle in which the entire command of Gen. George A. Custer was annihilated June 25, 1876.

Seventh Cavalry troopers, arriving here Sunday for the three-day observance of the Little Big Horn country fighting, mingled with the Crow, Cheyenne and Sioux young men, as their elders climbed knolls to better recall the places where a half century ago they met in a struggle in which no quarter was asked.

### Old Indians Again Friends.

For the first time since the engagement, old men of the Crow and Cheyenne tribes have clasped hands in friendly greeting. White-Man-Runs-Him, a Crow scout attached to the 7th Cavalry under Custer, and Lone Wolf, Cheyenne warrior who participated in the fight, met yesterday to exchange the white man's greeting in the presence of Col. Fitzburg Lee, commander of the 7th.

Lone Wolf leads a party of Cheyenne participants of the fight with

Custer. The others are Pine, boy of 13 when the fight occurred; Hollow Wood, 66, a youthful participant in the battle; Limpy, 70; Sun-Bear-Kills-Night, 72; Faster Walker, 72; Dog Friend, 70, and Beaver Heart, 70.

Another Crow scout—Chief Plenty Coos—78-year-old veteran of the Northwest campaign, anxiously awaits the arrival of other retired Army officers en route to the agency. Plenty Coos has been honored many times as one of the most typical of the early-day American Indians.

### Credit With Saving Command.

It was Plenty Coos who was chosen to represent the American Indians at the ceremonies honoring the Unknown Soldier at Arlington National Cemetery.

Among the veteran Army Indian fighters here or en route are Gen. Edward S. Godfrey, retired, Vookstown, N. J., and Col. John S. Brandt, commander-in-chief of the National Indian War Veterans, Los Angeles. Gen. Godfrey, a lieutenant during the Indian fighting, is credited with saving a part of Maj. Reno's command when it was attacked by Sioux the day following the Custer battle.

With more than 5,000 Indians and whites assembled here already, it is expected 10,000 will participate in the ceremonies.

## CROW CHIEF SEES END APPROACHING

**Famous Old Plenty Coops, at  
78, Bears Honors of Peace  
With Dignity.**

By the Associated Press.

HELENA, Mont., June 24.—His sight dimming with passing years, Plenty Coops, picturesque and forceful chief of the Crow Nation, has begun to contemplate the summons of the Great Spirit.

Seemingly stalwart despite his 78 years, the nestor of Montana Indian leaders nevertheless believes that the time is approaching when the eagle feather must pass on to another.

Plenty Coops has acquired more than local fame. He it was who was chosen to represent the American Indians in the dedication ceremonies at the grave of the Unknown Soldier. He will make at least one more public appearance as head of the Crow Nation at the semi-centennial observance of the battle of the Little Big Horn, June 24, 1926.

### Was Not at Big Horn.

The Crow chieftain did not take part in this battle, which cost the lives of Custer and 212 of his immediate command, but his people, especially the River Crows, were in the thick of the fray. He then was a dashing young warrior, heading a party of 28 Sioux and Cheyennes, attached to the command of Gen. George Crook. At the battle of the Rosebud, in which Crook was defeated, Plenty Coops and other Crow scouts have been credited with saving the commander from the fate which befell Custer.

Plenty Coops gained his name through the deeds of valor which it signifies. The word "coops" is an adaptation of the French word "coups" and the old chief has 80 of these to his credit, each won when he touched a living enemy with bow or spear before dispatching him. He was, however, the son of a chief, and was born in the Crazy Mountains near the junction of the Missouri and Musselshell Rivers.

### Adopted Modern Business.

The life of Plenty Coops as a man of peace has been no less interesting than his record as a warrior. He has shown himself a leader in each phase. He was first of the Crows to take up farming, has been most successful in cattle raising and has proved himself a shrewd man of business.

The old warrior is a devout Catholic. He was baptized and confirmed eight years ago and at his home a room is reserved for the missionary fathers on their visits to Pryor. He is proud of the friendship of the white man, with whom he has borne good will and respect for half a century. Only once was he suspected of hostility toward the Government and that suspicion quickly was proved false.

*Washington Star - June 24, 1926*



# SURVIVORS GATHER AT LITTLE BIG HORN

Enemies of 50 Years Ago  
Mingle as Friends on  
Battlefield.

By the Associated Press.

CROW AGENCY, Mont., June 24.—With enemies of former years mingling arm and arm on the battlefield where 50 years ago the Sioux and Cheyenne annihilated Gen. Custer's immediate command, the semi-centennial observance of the battle of the Little Big Horn started here today.

The celebration concludes Sunday. Grizzled veterans of the Indian wars, present troopers of the 7th Cavalry and braves of the Indian tribes who were victorious in the famous battle wandered over the field where Custer's men fought to the last man against the onrushing hordes of Sioux and Cheyenne.

## Washington Man There.

Chief among the veterans of the battle of the Little Big Horn who are in attendance at the ceremonies is Gen. E. S. Godfrey, who commanded Troop K, a part of Benton's Battalion, at the battle. He is national chairman of the Custer Memorial Association. He was joined here by W. C. Slaper of Los Angeles and Fremont Clipp of Washington, D. C., who participated in the battle that day.

Seven veterans who served with Custer are also here from their homes in Northwestern States.

There are numerous Indians here who fought in the battle 50 years ago. Two of the most noted, White Horse, 80 years old, and Black Whetstone, 84, Cheyennes, now are blind.

## Resembles Frontier Post.

The agency has been transformed into a teeming frontier Army post, with the wrinkled Sioux, Cheyenne and Crow warriors plodding about, gazing silently at the trim troopers of the 7th Cavalry or warmly greeting their former companions or enemies, the retired Army officers.

While the anniversary of the battle of Little Big Horn falls on Friday, the celebration and feasts may continue for several days, as Indians seldom leave such gatherings when the scheduled program ends.

# STORY OF CUSTER'S DEFEAT LIVES AMONG NEWS "BEATS"

From Town of Helena, Andrew J. Fisk, Associated  
Press Correspondent, Flashed to World First  
News of Battle of Little Big Horn.

By the Associated Press.

HELENA, Mont., June 24—Fifty years have elapsed since Andrew J. Fisk, Associated Press correspondent in the little frontier town of Helena, first flashed to the world news of Gen. George A. Custer's crushing defeat at the Battle of the Little Big Horn.

Yet today Fisk's "scoop" stands among the greatest newspaper "beats" in modern journalism. And, by a strange coincidence, the Nation, through Fisk's pen, first heard of the tragedy 100 years to the day after the signing of the Declaration of Independence.

## Montana Published First.

Historians differ as to the paper which first published the story of Custer's battle, the semi-centennial observance of which started today at the Custer Battlefield in southern Montana. Some credit the Helena Herald, others the Bozeman Times, although all now agree they both printed the news before the appearance, shortly after midnight of July 5, of an extra of the Bismark, N. Dak., Tribune. The Tribune sold for 25 cents and carried the story of the fight and a list of the casualties.

Twelve days passed from the time Gen. Custer, in command of the 7th Cavalry, left old Fort Lincoln, near Bismark, in search of the village of hostile Sioux, until word of his last stand reached Fisk and the outside world. Nine days sped by from the date of the battle before the word was broadcast through the medium of the press. A longer time would have elapsed but for the grit of Horace Countryman, a Yellowstone rancher, Indian fighter and scout, who rode 180 miles with but one change of horses to reach Helena about noon on July 4.

Countryman learned the story from "Muggins" Taylor, a scout from the Little Big Horn battlefield, who, half dead from exhaustion, reached Coun-

tryman's ranch house at Stillwater, Mont. Countryman volunteered to carry the news to Bozeman and rush it to Washington over the Government wire. He arrived there only to find the wire down. There was nothing to do but continue the grueling race to Helena.

Helena was celebrating Independence day. Fisk, ever alert for news, had strolled downtown. Sitting in his office, he was startled by the appearance of a dust-covered rider who spurred his jaded horse down the street, tumbled from the saddle and staggered into the building. It was Horace Countryman.

The exhausted courier gasped out the story of Custer's last stand. By the time he had concluded Fisk had written the thrilling recital in long hand. The story from his pen, quoting Horace Countryman, then went out to the Associated Press.

## The story by Fisk follows:

"Gen. Custer found the Indian camp of about 2,000 lodges on the Little Big Horn and immediately attacked them. Custer took five companies and charged the thickest portion of the camp. The Indians poured a murderous fire from all directions, while the

greater portion fought on horseback. "Custer, his two brothers, nephew and brother-in-law were killed. Not one of the detachment escaped. Two hundred and seven men are buried in one grave and the dead are roughly estimated at 300.

"The Indians surrounded Reno's command and held them one day in the hills, cut off from water, until Gibbons' column came in sight, when they broke camp in the night and fled. The 7th fought like tigers and were only overcome by the large force of Indians, whose loss cannot be estimated, as they took off and cached most of their dead.

"The remainder of the 7th Cavalry and Gibbons' command are returning to the mouth of the Little Big Horn, where a steamboat lies. The Indians got all the arms of the dead soldiers. The whole of Custer's forces died at the head of their column.

"The Indian camp was from three to four miles long and was 20 miles up the Little Big Horn from its source. The Indians actually pulled the men off their horses in some instances. I give this as Taylor told me, as he was over the field after the fight."

## Movements of Battle

Gen. Custer took personal command of Troops C, E, F and L; Maj. Reno was given Troops A, G and M; Capt. Benteen, H, D and K, and Capt. McDougal headed troop B, which acted as guard to the pack trains. The battle movement, reported by Gen. Terry to the adjutant general on June 27, was, in part, as follows:

## Began Attack on June 22.

"At noon on June 22 Custer started with his whole regiment and a strong detachment of scouts and guides from the mouth of the Rosebud. Up the river he struck a heavy Indian trail, which he found led to the Little Big Horn. There he found a village of almost unexampled extent, and at once attacked. Maj. Reno with three companies was sent into the valley of the stream at a point where the trail struck it. Custer with five companies attempted to enter it about 3 miles lower down.

"Reno forded the river and charged

down its left bank, dismounted and fought on foot until, overwhelmed by numbers, he was compelled to seek refuge on the bluff. As he recrossed, Capt. Benteen, who with three companies was some two miles to the left of Reno when the action started, but who had been ordered by Custer to return, joined Reno.

## United Force Surrounded.

"Capt. McDougal, in the rear with a train of pack mules, also came up to Reno. Soon after the united force was nearly surrounded by Indians, many of whom, armed with rifles, occupied positions which commanded the ground held by the cavalry—ground from which there was no escape. Rifle pits were dug, and the fight maintained, though with heavy loss, from about 2:30 of the 25th until 6 o'clock of the 28th, when the Indians withdrew from the valley, taking with them their village.

"Of the movements of Custer, scarcely anything is known, for no soldier or officer who accompanied him was found alive. His trail from the point where Reno crossed the stream passed along and in the rear of the bluffs, on the right bank, for nearly 3 miles;

then went down the bank of the river, but at once diverged from it as if he had unsuccessfully attempted to cross; then turned upon itself, almost completed a circle and closed. It was marked by the remains of his men and the bodies of horses, some of them dropping along the path and others heaped where halts appeared to have been made.

"There was abundant evidence that a gallant resistance was offered by the troops, but they were beset on all sides by overpowering numbers.

## Gen. Terry Comes Up.

"At the mouth of the Rosebud I informed Custer that I should take a supply steamer for the West up the Yellowstone to ferry Gen. Gibbons' column over the river. The steamer reached Gen. Gibbons' troops, near the mouth of the Big Horn, on the morning of the 24th, and at 4 p.m. all his men and animals were across the Yellowstone. The infantry made a march of 22 miles on June 25 in order that scouts might be sent into the valley of the Little Big Horn. The cavalry and battery were advanced on the morning of the 26th and discov-

ered Indians. They proved to be Crows who had been with Custer. They brought the first intelligence of the battle.

"The infantry immediately moved up, but our scouts were driven back by Indians who, in increasing numbers, were seen hovering in Gen. Gibbons' front. The column halted for the night after a 30-mile march at a point about 11 miles in a straight line above the stream.

"This morning Maj. Reno's entrenched position was reached. The withdrawal of the Indians from around Reno's command and from the valley was undoubtedly caused by the appearance of Gibbons' troops. Reno and Benteen estimated the number of Indians engaged at not less than 2,500."

## JUST PUBLISHED Laughs from Jewish

By JACOB RICHMAN

EXAMPLES of the best and humorous of the Jewish people in three thousand years, a collection of its language. The Yarns (with Jews), but true Jewish

12mo



# BATTLE OF LITTLE BIG HORN FOUGHT AGAIN ON OLD GROUND

Wash. Star

June 25, 1926

## Indians, Soldiers and Grizzled Veterans Join in Peace to Re-enact Stirring Scenes of Custer's Last Stand Before Huge Throng.

By the Associated Press.

CROW AGENCY, Mont., June 25.—The battle of Little Big Horn is being fought again today in an atmosphere closely resembling frontier life of half a century ago, when Gen. George A. Custer and his immediate command were annihilated by Sioux and Cheyenne Indians.

Wrinkled Indian warriors, long since relegated to the council circles, took the field today with the young men of their tribes, to watch dashing Cavalry troopers of a modern Army cover the ground on which Custer was ambushed. Hundreds of Indians, many in war regalia, took the field this morning, including veteran Crow scouts who guided Custer's command.

Gen. E. S. Godfrey, retired, headed a handful of troopers from the old 7th Cavalry to watch the colorful pageant sweep through the ravines and coulees where their comrades died. Thousands of visitors, attracted by the spectacle from all parts of the Northwest, took stations on the hills overlooking the valley of the Little Big Horn. They were able to look across the low knolls up what is now called Reno Creek, down the course of which the regiment moved toward the valley where the Sioux and Cheyennes were gathered 50 years ago in what is said to be the biggest Indian village of its time.

Before this village was sighted, Custer divided his command into three detachments, taking one with him and placing the others under command of Reno and Benteen, with orders to go ahead, while he circled around the ridges to reach the village. His line of march is not known, and a ridge hides its possible course from the location of the Reno monument.

Reno moved down the flat to attack the lower end of the camp, and the scene of the last stand is readily discernible now. It presents a peaceful scene now as would a large hay meadow, with an occasional house or barn visible in the distance and the tall willows hiding the river where Trooper D. F. Newell of the old 7th said that years ago occasional clumps of brush marked a pile of Indians.

Trooper E. S. Slater, another veteran, yesterday determined the ravine along which he and another crawled under cover of a ridge to get water for the men.

Gen. Godfrey and Fitzhugh Lee, commander of the 7th Cavalry detachment here for the anniversary ceremonies; two of the troopers who were in Reno's command on the fateful day, officers of the Custer Memorial Association, and Russell White Bear, Crow scout and interpreter, have selected a little knoll half-way between the positions of Maj. Reno and Benteen, commanders of troops on the day of the battle, as the site for a monument that will mark the battlefield.

Mrs. Custer, widow of the general, was unable to make the trip from her New York City home, but her niece, Mrs. Mae Custer Elmer of Brooklyn is representing the family at the ceremonies. Mrs. Custer said yesterday that she no longer had any hatred for the Indians and does not resent their part in the celebration.

"They were only defending their

country as they thought right," she said.

The agency, transformed into a teeming village by perhaps the largest assembly of Indians of the twentieth century, will be the center of the festivities for several days to come. The program proper will conclude Sunday with a memorial service to Gen. Custer.

### PROUD OF HERO HUSBAND.

#### Mrs. Custer Unable to Stand Trip to Montana.

NEW YORK, June 24 (AP).—Gen. George A. Custer is a precious memory to his widow.

Although thrilled at the great demonstration at Crow Agency, Mont., in honor of her gallant husband, Mrs. Custer does not feel able to make the journey to Montana and endure the excitement of a modern American demonstration. Her niece, Mrs. Mae Custer Elmer of Brooklyn, has gone to represent the family.

There is more of pride than of bitterness in the widow's recollections of the old frontier days, and after 50 years Gen. Custer still is her hero.

"I have no hatred for the Indians now," she said today. "I do not resent their part in the celebration. They were only defending their country as they thought right. The only thing that I cannot feel right about is the fact that my husband had too few troops and too little ammunition. It was a terrible tragedy—so many wonderful lives lost. But perhaps it was necessary in the scheme of things, for the public clamor that rose after the battle resulted in better equipment for the soldiers everywhere and very soon the Indian warfare came to its end."

## Custer Heroism Cited by Veteran Of Indian Wars

Fifty years ago today Gen. George A. Custer made his famous last stand in battle with the Sioux Indians on the Little Big Horn River in Montana, in which Custer and his command of 260 men fought until the last man fell before the fire of a greatly superior force of Indians, led by four of the most famous chieftains of the day.

The historic event was recalled in a statement today by Paul Schneider, national corresponding adjutant of the National Indian War Veterans, in which he praised Custer's courageous defense against overwhelming odds.

Mr. Schneider recalled how Custer's command, in attempting to surprise the Indians, was itself surprised by them. They watched Custer divide his force into three commands and lay in wait for the five companies which the general himself commanded. As Custer moved his force along a ridge for a surprise attack the Indians opened up with a rain of lead from all directions. The courageous band then dismounted and fought in the valley until the last man fell.



Crows

1892 - 1908



or better still, make a simple run and put a rabbit to it. Place a net over the earth and also the bolt, previously turning in the jill with her young ones. When the jill goes down the earth the young ones naturally follow, and among them they bolt the rabbit, if the earth contains one. When bolted it is of course caught in the net and, having been killed, it should be allowed to remain in the earth until the young ones come up, when they should be allowed to taste the carcass and then taken off. A few lessons like this will make a wonderful difference in the working of your young ferrets. For my own part I never muzzle a ferret, neither do I work it in a cord or with bells, or any of the thousand and one devices advocated. I do not mean to say a ferret is better unmuzzled, but the difficulty is to find an effectual one. The best one I think is a round flat ring that fits over the nose and has a bar over the acorn crop, generally will be good and this means that the game will be easily located and not very prone to change their feeding grounds. There should be a good duck flight—something that Arkansas has not seen for several years—and the plantation darkies should all be able to lubricate their kinky locks with bear's grease for the Christmas festivities. I am glad to see that the Winchester company has brought out a new repeater for what is popularly known as the "Model of '73 cartridges." The .38-40 is preëminently the load for swamp shooting, but the old arm was too heavy and clumsy for quick work. I shall purchase one of the new model .38-40's for deer shooting this Winter, and expect to find it exactly the arm that I have been looking for.

S. D. BARNES.

## AFTER MASCALONGE IN ELBOW LAKE

BY MYRON COOLEY.

"Through every fiber of my brain,  
Through every nerve, through every vein,  
I feel the electric thrill, the touch  
Of life, that seems almost too much.  
I hear the wind among the trees  
Playing celestial symphonies;  
I see the branches downward bent,  
Like keys of some great instrument."

—H. W. LONGFELLOW.

All of this I felt and heard, and even more, one morning last June. The more was gleam of lake, dash of wave and ripple of stream. So strongly did I feel all this that I threw down the paper I was reading and started off to find Jack and see if I could not entice him away for a week's outing by some stream or on some lake.

are small enough to be swallowed by it. The Tunisian sportsmen who on May 8 of last year shipped to France 50,000 quails, are in a great measure to blame, 150,000,000 locusts less than usual having been destroyed by those birds during the year.

## Travel

### ABSARAKA—THE LAND OF THE CROWS

BY W. S. B.

Sometime in the not distant future, a most picturesque and fertile portion of our public domain, now set apart as a reservation for the Crow Indians, will be opened to settlement by white men. The abundant game once found in those lovely valleys and on the slopes of Absaraka's mountains is becoming scarce. Herds of tame cattle belonging to ranchmen who lease the right of pasture from the Crows, now graze where but a few years ago countless thousands of elks, deer and buffaloes were to be found.

Absaraka, "The Home of the Crows," lies south of the Yellowstone River, east of the Yellowstone National Park,



MOUNTAIN GOATS IN THE BIG HORN MOUNTAINS.

and west of the Black Hills and Powder River Range. The Big Horn Mountains, beginning at the Painted Rocks and Old Fort Reno on the south, stretch in a northwesterly direction through Absaraka, culminating in the perpetual snows of Cloud Peak, the chief of all those proud summits which look down from afar upon Custer's Battle Field and the shining waters of the Big Horn River.

"The Crow country is a good country," said Ara-pooish, a chief of that tribe, long ago. "The Great Spirit has put it exactly in the right place; while you are in it you fare well; whenever you are out of it, whichever way

you travel, you fare worse. If you go to the South you have to wander over great barren plains; the water is warm and you meet the fever and ague. To the North it is cold; the Winters are long and bitter, with no grass; you cannot keep horses there but must travel with dogs. What is a country without horses? On the Columbia the people are poor and dirty; paddle about in canoes and eat fish. Their teeth are worn out; they are always taking fish bones out of their mouths. Fish is poor food. To the East they (the Mandans) dwell in villages; they live well, but they drink the muddy water of the Missouri—that is bad. A Crow's dog would not drink such water. Ab-sa-ra-ka is exactly in the right place. It has snowy mountains and sunny plains; all kinds of climates, and good things for every season. When the Summer heat scorches the prairies you can draw up under the



CROW CHIEF, WHITE BEAR.

mountains, where the air is sweet and cool, the grass fresh, and the bright streams come tumbling out of the snow banks. There you can hunt the elk, the deer, and the antelope when their skins are fit for dressing; there you will find plenty of bears and mountain sheep. In the Autumn, when your horses are fat and strong from the mountain pastures, you can go down into the plains and hunt the buffalo, or trap beaver on the streams; and when Winter comes on you can take shelter in the woody bottoms along the rivers; there you will find buffalo meat for yourselves and cottonwood bark for your horses. The Crow country is exactly in the right place. Everything good is to be found there. There is no country like the Crow country."—[Bonneville's Adventurs, by Washington Irving, Chap. 22.]

Much of this eulogium of the ancient chief remains true to-day, but the banks of the Yellowstone and the fertile basins of its affluents, the Powder, Tongue, Rosebud and Big Horn rivers, are no longer enlivened by the presence of the many populous villages of the Crow nation. The game is nearly gone, and the remnants of the tribes now pitch their tepees near the agency (some few along the streams) tamely waiting for the weekly issue of government rations. But Absaraka is as beautiful now as in the days when it was first called what its name signifies—"The Home of the Crows."

Its natural scenery, made up of snowy crests, pine-clad slopes and summits, its crystal waters, its luxuriant valleys, unsurpassed in their production of wild fruits, rich grasses, and native cereals, all remain—a veritable "Land of Promise," soon to be filled with happy and prosperous homes, when white men are allowed to settle there.

I speak advisedly when I say that in the valleys of those bright streams flowing northward into the Yellowstone, in an area of country as large as Massachusetts, there will in the near future be rich farms and prosperous communities deriving their abundance from the fertile soil and peculiar advantages of the ancient home of the Crows. No such country, possessing so many natural advantages, lies to the East, West, North or South. Wild wheat and oats abound in all the main valleys, and the growth of various grasses is most luxuriant. The soil of the valleys is, in the main, a rich, deep loam, well adapted for vegetables, and in that climate, for cereals; but early frosts seem to prevent the successful growth of corn (maize) while on the other hand barley could find no better region for its best development. The numberless dashing streams of Absaraka, tributary to the larger rivers, furnish abundant means of irrigation, which is necessary there, as rains are infrequent in Summer, except showers among the mountains.

The richness of this land is attested by the abundance and variety of its wild fruits. Raspberries, strawberries, gooseberries, red currants, plums, cherries, and grapes grow wild and abundantly. The cottonwood trees, dear to every man born on the prairies of the West, are often seen in the rich bottoms festooned and draped with hop vines, there growing wild in great profusion. Besides the cottonwood and ash, other trees, such as the pine, hemlock, spruce, balsam and willow are to be found in abundance sufficient for the needs of many generations.

The climate of Absaraka is charming. It is invigorating and healthful. There is hardly any dew, and the Summer heat rarely exceeds 90°. The nights are always cool and refreshing after the warmest days of Summer. On the headwaters of the Tongue River, and under the



or better still, make a simple run and put a rabbit to it. Place a net over the earth and also the bolt, previously turning in the jill with her young ones. When the jill goes down the earth the young ones naturally follow, and among them they bolt the rabbit, if the earth contains one. When bolted it is of course caught in the net and, having been killed, it should be allowed to remain in the earth until the young ones come up, when they should be allowed to taste the carcass and then taken off. A few lessons like this will make a wonderful difference in the working of your young ferrets. For my own part I never muzzle a ferret, neither do I work it in a cord or with bells, or any of the thousand and one devices advocated. I do not mean to say a ferret is better unmuzzled, but the difficulty is to find an effectual one. The best one I think is a round flat ring that fits over the nose and has a bar that crosses its center, screwing it at both sides. When on the ferret this bar passes just behind the canine teeth; and this has generally answered better than any others I have tried, but even this comes off, especially on an old ferret.

J. B. B.

#### NOTES

SOME hands in the employ of Mr. R. E. Frierson while cutting cross-ties near Dean, S. C., caught alive a full-grown female squirrel which was perfectly white. It was brought to this city and after a few days gave birth in its cage to a single young one, perfectly white, which survived only a day or two. The mother squirrel being untamable, was carried out to the woods and set free, and it kept the ground at a lively gallop until clear out of sight. Another most singular thing in Nature was witnessed August 30, in this city. A small house spider, the size of a grain of corn, had its web under and between the table and window sill of Alex. Johnstone's shop. It had caught and suspended in its web a genuine snake about the size of a slate pencil and six to seven inches long and could be seen to run down and tighten up its web whenever the snake would struggle. When seen the same evening by the writer the snake was still alive but its fate was sealed.

Anderson, S. C.

W. H. F.

THE French journal, *L'Eleveur*, states that the unparalleled increase of locusts in Algeria is due to the wholesale destruction of quails by sportsmen. In proof of this it is stated that one quail consumes daily from fifty to sixty grammes of food, and that twenty tiny locusts of the size of a hemp seed go to a gramme. This being the case one quail may destroy 1,000 locusts daily, or from 20,000 to 25,000 during the period when the insects are small enough to be swallowed by it. The Tunisian sportsmen who on May 8 of last year shipped to France 50,000 quails, are in a great measure to blame, 150,000-000 locusts less than usual having been destroyed by those birds during the year.

## Travel

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you travel, you fare worse. If you go to the South you have to wander over great barren plains; the water is warm and you meet the fever and ague. To the North it is cold; the Winters are long and bitter, with no grass; you cannot keep horses there but must travel with dogs. What is a country without horses? On the Columbia the people are poor and dirty; paddle about in canoes and eat fish. Their teeth are worn out; they are always taking fish bones out of their mouths. Fish is poor food. To the East they (the Mandans) dwell in villages; they live well, but they drink the muddy water of the Missouri—that is bad. A Crow's dog would not drink such water. Ab-sa-ra-ka is exactly in the right place. It has snowy mountains and sunny plains; all kinds of climates, and good things for every season. When the Summer heat scorches the prairies you can draw up under the



CROW CHIEF, WHITE BEAR.

mountains, where the air is sweet and cool, the grass fresh, and the bright streams come tumbling out of the snow banks. There you can hunt the elk, the deer, and the antelope when their skins are fit for dressing; there you will find plenty of bears and mountain sheep. In the Autumn, when your horses are fat and strong from the mountain pastures, you can go down into the plains and hunt the buffalo, or trap beaver on the streams; and when Winter comes on you can take shelter in the woody bottoms along the rivers; there you will find buffalo meat for yourselves and cottonwood bark for your horses. The Crow country is exactly in the right place. Everything good is to be found there. There is no country like the Crow country."—[Bonneville's Adventures, by Washington Irving, Chap. 22.]

Much of this eulogium of the ancient chief remains true to-day, but the banks of the Yellowstone and the fertile basins of its affluents, the Powder, Tongue, Rosebud and Big Horn rivers, are no longer enlivened by the presence of the many populous villages of the Crow nation. The game is nearly gone, and the remnants of the tribes now pitch their tepees near the agency (some few along the streams) tamely waiting for the weekly issue of government rations. But Absaraka is as beautiful now as in the days when it was first called what its name signifies—"The Home of the Crows."

Its natural scenery, made up of snowy crests, pine-clad slopes and summits, its crystal waters, its luxuriant valleys, unsurpassed in their production of wild fruits, rich grasses, and native cereals, all remain—a veritable "Land of Promise," soon to be filled with happy and prosperous homes, when white men are allowed to settle there.

I speak advisedly when I say that in the valleys of those bright streams flowing northward into the Yellowstone, in an area of country as large as Massachusetts, there will in the near future be rich farms and prosperous communities deriving their abundance from the fertile soil and peculiar advantages of the ancient home of the Crows. No such country, possessing so many natural advantages, lies to the East, West, North or South. Wild wheat and oats abound in all the main valleys, and the growth of various grasses is most luxuriant. The soil of the valleys is, in the main, a rich, deep loam, well adapted for vegetables, and in that climate, for cereals; but early frosts seem to prevent the successful growth of corn (maize) while on the other hand barley could find no better region for its best development. The numberless dashing streams of Absaraka, tributary to the larger rivers, furnish abundant means of irrigation, which is necessary there, as rains are infrequent in Summer, except showers among the mountains.

The richness of this land is attested by the abundance and variety of its wild fruits. Raspberries, strawberries, gooseberries, red currants, plums, cherries, and grapes grow wild and abundantly. The cottonwood trees, dear to every man born on the prairies of the West, are often seen in the rich bottoms festooned and draped with hop vines, there growing wild in great profusion. Besides the cottonwood and ash, other trees, such as the pine, hemlock, spruce, balsam and willow are to be found in abundance sufficient for the needs of many generations.

The climate of Absaraka is charming. It is invigorating and healthful. There is hardly any dew, and the Summer heat rarely exceeds 90°. The nights are always cool and refreshing after the warmest days of Summer. On the headwaters of the Tongue River, and under the



CROW CHIEF, SPOTTED HORSE.



But "foxes have holes," and then, you know, the hunt was on a Friday.

Did the fox know? Ah, never mind.

There was luncheon at eleven o'clock and Roger Williams was host.

The above account, taken from a Lexington, Ky., paper, of the doings of the Iroquois Hunt Club, was evidently written with more regard for the social side of fox hunting than for the sport afforded, but it is none the less entertaining. The second line of the couplet at the heading should read: "Proclaim it a hunting morning," but "what matter when girths are strong and horses are willing?" When we came to "They're off!" we thought a hunt steeplechase was on the tapis, at weight for age with a seven-pound allowance for lady riders, and we anticipated a slashing finish between the English squire and Mr. Roger Williams. It was disappointing to find that the party assembled were merely riding to covert. But they seem to have enjoyed a capital run afterward, and that over a country containing "panels." We have negotiated many obstacles in the hunting field, but "panels" are strange to us. What are they? If the run itself did not terminate as successfully as the most ardent of the hunters may have desired, what better or more fitting finish to a day's sport could be devised than a luncheon given and presided over by the "brawny and graceful" one?

#### NOTES

FOXES are reported plenty and unusually destructive to the poultry yards. When the frosts come we hope to thin out their numbers, as we have a fine pack of beagles "waiting for the races." I would very much like to see one of the foxhounds mentioned in the AMERICAN FIELD which can catch one of our reds. As I am nearly at the threescore mark, I fear I shall never see him, or that gun which friend Cruttenden wants.

Mottville, N. Y.

F. A. S.

FOXHOUNDS are offered for sale this week by Mr. W. Doming, Serena, Ill.

## Fish and Fishing

### FISHERMAN'S LUCK

WILLS POINT, TEXAS.

EDITOR AMERICAN FIELD:—This past Spring, when a "nameless longing filled our breasts," my friend Ed M— and I, correctly interpreting that longing, hitched my old hunting horse, Dick, to his fit accompaniment, packed a few blankets, two pairs of rubber boots, a long handled frying pan and a coffee pot, together with our two hammerless guns, and hied ourselves to Clark's Ferry, on the Sabine River, to try our luck fishing. To be sure we have very few trout, but when trout are not accessible, a nice "drum" is better than no fish, and pulls nobly before he is landed.

We arrived at our destination about noon and, after feeding and watering our horse, prepared our dinner, and later went "a-fishin'." Strange to say, the "fishing notion" had apparently struck several people simultaneously, for we found fully a dozen persons patiently sitting along the banks, and when we inquired as to how the fish were biting each of them seemed, if possible, to take a greater amount of delight than his predecessor in telling us that no one had caught a fish that afternoon. Full of the enthusiasm so happily vouchsafed to new arrivals, we cast our lines, nevertheless, and fished patiently, with nothing to enliven the monotony except the multitudes of indefatigable mosquitoes.

So we, too, joined our brethren in misfortune in the manufacture of the most dismal descriptions as to the prospects for fish, and we actually enjoyed seeing the countenances of the newly arrived fishermen wither, as we related our horrible luck.

Finally, after fishing around in my vicinity for a considerable time, Ed concluded to try farther down stream, and went beyond the next bend, so that I, from my position, could not see him. He had been gone only a few minutes when suddenly a countryman on the opposite bank, who could see farther down stream than I, yelled:

"Say! you feller over there! You'd better go and help your partner, he's in the creek!"

The countryman was so evidently frightened that, although I thought Ed fully capable of caring for himself in the water, I was afraid he might, for some reason, be in danger of drowning, so I fairly tore up the bank getting to where I could see him. The first thing I saw was Ed in the water to his waist, holding his gun and fishing rod in one hand, and holding to the bank with the other by sticking his fingers into the steep mud bank. He was safely anchored, but could not get out without dropping his gun into the river.

I laughed at him a while, and then pulled him out.

We fished industriously until sunset, when we had about six pounds of fish to show for our evening's fishing. We consoled ourselves with the reflection that "we didn't

expect much," and that we might, altogether, have done worse.

Returning to camp we ate supper with creditable appetites, even for sportsmen, and retired, having tied our horse to a convenient tree. We slept the sleep of the tired sportsman, wrapped in our blankets, and utterly disproved the theory that one cannot sleep on the first night out.

Next morning we arose, feeling wonderfully invigorated by our night's rest, and congratulated ourselves on having made the trip, even if we did not catch another fish. The man who has not the instinct of a sportsman in him, who never got entirely away from business cares and, with a suitable companion, indulged in an outing, contemplating the beauties of Nature, at peace with all the world, himself included, and exulted over the very freedom of things in general, has been deprived of what nothing can repay. To return to our case: We were just ready to sit down to our breakfast of hot fish, coffee, etc., when, going out to look after our horse, so called Richard, I was astounded to find him gone. Forgetting our breakfast, we commenced circling around camp, like dogs hunting for a scent, and finally we found a trail, unmistakably that of our Bucephalus, rope and all, and leading straight toward home, which sweet place, by the way, was twenty miles distant. After a ten-mile walk we got back to our neglected breakfast, but without our horse, having found unmistakably that he had gone back to town.

What a change had come over the spirit of our dreams! Our fish was cold and clammy, and the coffee strongly suggestive of ice. We finished our belated meal hurriedly, thinking to find a horse and overtake ours, but 'twas in vain, for we failed to get a horse, and were in rather an awkward situation, having originally gone out for only two days. To walk home was altogether out of the question, as the writer had not then recovered from the effects of having gotten a foot mashed in the mountains on Devil's River, in Val Verde County, while hunting deer there last Fall.

At the end of four days we succeeded in getting our fugitive horse, and at 10:30 p. m. on the fourth day we rolled in home, somewhat disfigured, but still in the ring.

People cannot expect propitious circumstances always, though, and we are intending to go again some time, only we are figuring on adding two pairs of double strength hobbles to our stock, and a couple of extra weight 'em with.

### FISH AND GAME IN SOUTHERN MISSOURI

WALNUT RIDGE, ARK.

EDITOR AMERICAN FIELD:—I have just dropped into my old swampland hunting grounds where, nothing preventing, I shall spend the Fall and Winter with the game for which this region is famous.

My selection of a locality wherein to spend the past Summer months was particularly unfortunate. Ozark County, Mo., has some lovely scenery, and its streams are clear, cold, and favorites with all anglers who have visited them in quest of bass fishing; but the time that I passed on the Bryant Fork of White River was worse than wasted.

Whether it is because of their proximity to the scenes of the Bald Knobber's achievements, or because they have secret reasons of their own to dread the law, the fact remains that the citizen of Ozark County is the most suspicious of mortals, and I was regarded from the date of my advent in that region as a person who had designs upon their peace and liberty. I noted the absence of that spirit of geniality and goodfellowship always before encountered in my communion with backwoodsmen and mountaineers but for a time I did not dream what this cold reserve portended. I finally learned, however, that there was a current report to the effect that dynamiting fish was a breach of the United States law and that I was a marshall sent to interfere with this innocent amusement so universally engaged in by the citizens of the Ozarks. I was, at first, highly amused at this misapprehension of facts, but when the hostility of my neighbors became more apparent, when I learned that there was talk of assisting my emigration by the good old Taney County method, and that several stood pledged to "sling a stick of dynamite" under me if caught on the river by a fishing party, angling for bass lost its charms to me and I laid my rod and reel aside. I was in the mountains for nearly three months, but have no phenomenal catches to record.

The fish and game laws are hardly considered in the southern counties of Missouri that are distant from the railways. It would be impossible to secure a conviction under their provisions. In the locality that I visited, county officials from judges down killed fish with dynamite and netted quails for market. A game warden placed in those mountains would risk his life by attempting to perform his duty. I am thankful that I witnessed no actual breaches of the law for I would hesitate to return to that region to testify in a case. I have passed fifteen years of my life in the wildest portions of the Southwest, but I have never felt the nervous thrill in facing a revolver that I experienced in calculating the explosive

acorn crop, generally will be good and this means that the game will be easily located and not very prone to change their feeding grounds. There should be a good duck flight—something that Arkansas has not seen for several years—and the plantation darkies should all be able to lubricate their kinky locks with bear's grease for the Christmas festivities. I am glad to see that the Winchester company has brought out a new repeater for what is popularly known as the "Model of '73 cartridges." The .38-40's preeminently the load for swamp shooting, but the old arm was too heavy and clumsy for quick work. I shall purchase one of the new model .38-40's for deer shooting this Winter, and expect to find it exactly the arm that I have been looking for.

S. D. BARNES.

### AFTER MASCALONGE IN ELBOW LAKE

BY MYRON COOLEY.

"Through every fiber of my brain,  
Through every nerve, through every vein,  
I feel the electric thrill, the touch  
Of life, that seems almost too much.  
I hear the wind among the trees  
Playing celestial symphonies;  
I see the branches downward bent,  
Like keys of some great instrument."

—H. W. LONGFELLOW.

All of this I felt and heard, and even more, one morning last June. The more was gleam of lake, dash of wave and ripple of stream. So strongly did I feel all this that I threw down the paper I was reading and started off to find Jack and see if I could not entice him away for a week's outing by some stream or on some lake.



shadow of the Big Horn Mountains, is the very heart of the game country. This was a neutral hunting ground of several Indian tribes for ages. The hills about old Fort Phil Kearney are to-day seamed and scarred by hundreds of trails where Indian ponies have dragged their travois and lodge poles in the many hunting expeditions of the various tribes. The Crows remained masters of this favored region for a time "whereof the memory of man runneth not to the contrary." Many were the wars waged by them to keep out other tribes from trespassing on what they considered their own domain. The Snakes on the West were driven back in several wars, and the Sioux and Northern Cheyennes were defeated and driven out of Absaraka by the Crows after many bloody conflicts. But when the Cheyennes of the Black Hills divided their bands, one portion went to the Red River country, and the other attempted to locate their villages in the Powder and Tongue River valleys. Aided by the Sioux, Blackfeet, and Arrapahoes, these invading Cheyennes fought the Crows with vigor and unrelenting hatred. They invaded their best hunting grounds and at about the close of our civil war succeeded in occupying the choice valleys of the lower Big Horn and Tongue Rivers. The Crows fell back of the Yellowstone and no longer came farther East than the west bank of the Big Horn River. But all the tribes acknowledge that, so far as Indian rights to any specific portion of the country are concerned, the Crows have rightful title to Absaraka. At a council held at Fort Phil Kearney in 1866, where many prominent Sioux and Cheyenne chiefs were present, including Red Cloud, the following question was asked them: "Why do the Sioux and Cheyennes claim the land of the Crows?" The very frank reply was: "The Sioux helped the Cheyennes. We stole the hunting grounds of the Crows because they were the best. The white man crowded us and we wanted more room. We fight the Crows, because they will not take half, and give us peace with the other half."

To the credit of our Government, be it said, it has always endeavored to protect the Crows in their rightful possession of Absaraka, because the traditional policy of the Crows has ever been friendship for the white man. Their boast is that Crows have never killed a white man except in self defense. The integrity of their friendship and the truth of these assertions of peace toward the whites have been abundantly proven for many years.

Of course the Crows do not enjoy the prospect of the white man settling in the valleys and along the streams where their ancestors have for many ages lived, and hunted, and fought. But the wiser chiefs among them see the coming of the white man is inevitable, and advise their people to be resigned to what must be. No longer can be seen the vast herds of stately elks standing with erect antlers in those rich valleys; no longer do great bands of mountain sheep look down from the wild cliffs that skirt the perpendicular northern face of the Big Horn Mountains. The land is beautiful as of old, the sun shines as brightly, and the streams are clear as when their fathers first set their tepees in the valleys of Absaraka; but the wild game is nearly all gone. Let the white man come and make his farms, and graze his beef cattle, in the land of the Crows. The Crow reservation, as at present limited by executive order of the President, embraces an area of three and one-half million acres of land, and if settled by white people would support a farming population of over 100,000 people. Of the Crow nation, once so powerful and warlike, there are only about 2,300 left, and this number is constantly diminishing. The Government has recently built log cabins for them and allotted lands to them in severalty, or attempted so to do; but the experiment has not been very successful. The Crows prefer their tepees, and cling to their old tribal and family divisions. They are to-day, as ever in the past, peaceable, kindly disposed, and honest. A few Crows have raised small fields of grain and vegetables on the Big Horn, and the hay contract of Fort Custer was given these Indians this year. They delivered at the Fort two thousand tons of hay for which they received \$20,000.

Together with their friendly conduct toward white people, it is to be noted the Crows have remarkably good dispositions in general as compared with other Indians. Their countenances are open and pleasant, and there are many very good looking men and women among them. They are usually well built and strong, but many are afflicted with consumption and scrofulitic diseases, the result of contact with "civilization," so called.

Men who are qualified to pass judgment by reason of many years of observation and experience, state with emphasis that the Crow Reserve is the richest and best section of territory in the whole semi-arid region of the United States, far surpassing in richness any lands in Colorado, Utah, Idaho or other parts of Montana or Wyoming. Government experts have reported frequently on the abundant supply of water and excellent quality of the lands. Coal has been found in immense quantities all along the old government road from the Powder River to Clark's Fork of the Yellowstone, and limestone, fine clays and other building material is abundant. I know of no more delightful and interesting trip for the sportsman and lover of wild life in Nature's choicest hunting ground than a camping trip in wagons or on horseback from Fort Custer southward into Absaraka as far south as old Fort Phil Kearney, passing through the choice hunting region on the headwaters of Tongue River. Leaving the Northern Pacific Railroad at Billings (a good-sized town where wagons, horses and outfit may be procured) the road leads due east to Fort Custer, from which the famous battlefield of June 26, 1876, may be visited. Thence the trail leads south to the magnificent Big Horn Mountains and those crystal streams which form the headwaters of Tongue River, the favorite hunting ground of the Crows for many ages. From there it is but a short journey southward to old Fort Phil Kearney and the clear Fork of Powder River, near which occurred the terrible surprise and massacre of Col. Fetterman and eighty officers and men of the U. S. Army in December, 1866, by fifteen hundred hostile Sioux and Cheyennes, who resented the establishment of Fort Phil Kearney in the territory they themselves had stolen from the Crows just before that. But it is not the purpose of this article to describe or mention the many battles and skirmishes of the army with Indians—and they have been many—in this same beautiful land. Let us rather look upon its smiling beauty and peaceful grandeur of to-day, for

Nature long ago covered up with flowers and verdure every bloody field and every sign of battle and murder in Absaraka. Not far from the Fort an Indian trail leads to a ridge more than seven hundred feet above the old parade ground of Fort Kearney, called "Fort Ridge." This ridge received its name from an Indian fort (so-called) near the summit still to be seen. It is about thirty feet square, built of loose stones of considerable size. Above this is a higher range of hills where the view is grand beyond description. Below is seen Lake De Smet, covered with fluttering waterfowl and their bright plumage glittering in the sun. To the north a succession of softly rounded red buttes, like the waves of some great sea suddenly petrified, stretches toward the horizon for eighty miles or more. In the northwest is seen the lovely valley of Tongue River and its tributaries, with the Panther Mountains beyond. Westward the mighty range of the Big Horn forms a vast barrier, and eastward are seen the Black Hills, fully one hundred miles away. Southward, monarch of all the scene, rises Cloud Peak, his hoary summit piercing the sky, and feeding from those eternal snows upon his head the clear streams which flow northward to mingle their waters with those of the distant Yellowstone.

Chicago, Ill.

## NOTES

ANOTHER trotting record has been made, 2:05 1/4, on a kite-shaped track at Independence, Ia., August 1, 1892, by none other than Nancy Hanks, she beating the previous record of 2:07 1/4 without special effort. She gave her a preliminary spurt at 2:30 P. M. and at 3 o'clock came out again, and after trotting for a while warm her up, nodded to the judges he was ready to speed the queen of the turf. The first lap was in 30 seconds, the half in 1:01, the mile in 2:05 1/4, and the mile in 2:05 1/4, two seconds faster than the track at Washington Park, August 1, 1891. Nancy Hanks seemed to have energy to trot another mile without fatigue.

## A CHOICE LIST OF

In the Lake regions of Wisconsin and the two Dakotas, the following are the most preeminently fitted for a selected list are names for the section of Northern Superior points of interest are Milwaukee, and none of civilization" that travel, by frequent the Chicago, Milwaukee and Northern Railroad Oconomowoc, Minocqua, Waukesha, Waukegan, Palmyra, Waukegan, Tomahawk, Lakeside, Kilbourn, Wisconsin, Beaver, Madison, Dela, Spar, Per, W.



good gait, Queen outranging Bonia and working her ground with better judgment. Bonia coming up the wind in the prairie made an inexcusable flush on a single bird, then swung around and went on a few rods and catching scent stopped and pointed just as a bird flushed ahead of him. A single bird next flushed between Pickering and Queen, who was coming across wind. Bonia on the prairie then caught scent of birds, drew on and pointed. Queen then came in alongside and, not seeing Bonia, pointed stanchly on same birds, which were flushed by Avent; both dogs steady to wing. Both dogs then worked on over prairie and stubble for fully ten minutes without finding, Queen taking wider casts and working ground with better judgment. Bonia next drew up and pointed stanchly up wind. Queen came up and backed nicely; nothing found. Bonia then pointed, and Queen, who was close to him, refused to back; nothing was found. Ranging off to the right Bonia, several hundred yards further on, pointed. Queen coming up refused to back, but pointed same birds, went on and pointed again; a large bevy was flushed by the handlers. The dogs were then ordered up at 9:05. Time down 40 minutes. On this heat neither dog showed to much advantage. Bonia may have been the better finder and backer, but Queen's failure to back was undoubtedly due to a lack of confidence in Bonia after his false pointing.

**ALBERTA JOE—LOCHINVAR.**—John Sharples' liver, and the pointer dog Alberta Joe, handled by owner, and & Thayer Kennels' black, white and tan English setter Lochinvar, handled by J. M. Avent. Lochinvar came to the left at a good gait. Joe, going at a good gait and working his ground out well, came up until alongside of Lochinvar; nothing was found. The next pointed four birds near a small patch of stubble, which were flushed before the handlers came to wing. In this point Joe was well ahead of Lochinvar, who, directly all of the birds were flushed to the left across wind, swung around and pointed stanchly. Avent, thinking that

coming up from the other side, and not seeing Ruby, pointed the same covey about twenty feet from where Ruby was pointing. A single then flushed near Clara; both dogs dropped and remained so while covey flushed. Both dogs were then sent on into scrub, and while out of sight several birds flushed near them; but no one was able to determine which, if either, dog flushed. The dogs were then called up at 10:48. Down 1 hour and 6 minutes. They not only showed lack of experience on game, but seemed unable to scent birds. In other respects their work was quite meritorious.

This finished the work in the first series, and the judge selected to run in the second the following braces: Bonia and Alberta Joe, Kingston and Alberta Ruby, and Hawkeye Queen and Lochinvar.

#### SECOND SERIES

A start was made from the hotel at 2:15 p. m., and at 2:55 p. m. the first brace, Bonia and Alberta Joe, were put down on the prairie.

**BONIA—ALBERTA JOE.**—The former taking the wind started up it at a good gait, began drawing and pointed. Joe coming across wind caught sight of him, but failing to honor his point with a back whirled in alongside and also pointed. The bird was flushed by Avent, who fired; dogs dropped. The dogs were then run until 3:13 p. m., but as no birds were found they were called in and not put down again until 4:25 p. m. Joe then ranging off across wind pointed and was backed by Bonia; nothing found. Joe then ranged across a stubble-field, whirled and coming back pointed four birds just at the edge of the stubble and the prairie. Bonia, not seeing him, pointed same birds a short distance to Joe's right. Going on down the edge of the prairie Joe roared a single bird to flush, and again still further down he flushed another. Bonia also flushed a bird he was drawing on too rapidly. Dogs called up at 4:36 p. m. In this heat the pointer's work was inferior to Bonia's although he still maintained his killing speed and range. Down 1 hour and 41 minutes, including rests.

**KINGSTON—ALBERTA RUBY.**—Kingston went off up wind at a good gait toward a stubble-field, and pointed; nothing found. He then continued going on up wind until out of sound of whistle, and Avent was obliged to follow him up on horseback. After bringing him back, the dogs were worked down the stubble, some two hundred yards to where the spectators had marked a covey at the edge of a ravine. Ruby crossed the ravine with her handler, and pointed; her handler failed to find birds. Kingston had meanwhile established a point on birds. Ruby coming across a gully quartering to the wind flushed two birds, and dropped. Ruby was brought up to back Kingston who was standing stanch. She refused to back, ran in, and pointed. The birds meanwhile had run on some distance, but were flushed by handlers. Dogs called up at 5:09 p. m. Down twenty-nine minutes. Ruby ranged well, but was inclined to follow her competitor. Although Kingston started in very wildly he soon settled down, worked well to gun, and was stanch and stylish on points.

**HAWKEYE QUEEN—LOCHINVAR.**—Both started off well, Queen wider in her range and under better control. She drew up and pointed on footscent, and then went on. Lochinvar in casting across the prairie ran into and flushed a large covey that had evidently run in from the stubble where Queen had previously pointed. Queen then began roading a bird running along the stubble, and stopped when the bird flushed a short distance ahead of her. She pointed again on the prairie. Lochinvar came up and backed nicely; but the bird had evidently run, for both dogs started on and the bird flushed wild some distance ahead of them. The dogs were called up at 5:24 p. m., after being down thirteen minutes. The work done by both was of inferior order.

#### THIRD SERIES

**BONIA—ALBERTA JOE.**—They were put down on the prairie at 5:30 p. m. Joe, ranging down across wind at a good gait, flushed a single bird and dropped to wing. Both dogs then worked on over the prairie, Joe finally pointing where a bird flushed, and shortly afterward making an excusable flush on the stubble. Bonia then drew up carefully on birds in the stubble and pointed nicely. Joe coming in and catching sight of Bonia refused to back, and going up alongside also pointed for a moment, then started on and flushed. Dogs dropped to wing, and on being ordered up Joe made several short casts and the birds began flushing, but as both handlers were close to the dogs it was hard to determine whether flushed by handlers or dogs. Bonia then drew on and pointed well again, and birds were flushed by Joe. The dogs were then ordered up at 5:45 p. m. Down 15 minutes. The pointer manifested decided jealousy in this heat, which was encouraged by his handler constantly urging him on. Bonia located birds well, was stanch and backed well. The judge then awarded first prize to Bonia, second to Alberta Joe and third to Kingston.

#### SUMMARY

**MORRIS, MAN., CANADA.—THE DERBY.**—First prize \$100; second prize \$60; third prize \$40.

|                                                                                                       |         |                                                                                           |
|-------------------------------------------------------------------------------------------------------|---------|-------------------------------------------------------------------------------------------|
| Avent & Thayer's black, white and tan English setter dog, Kingston, by Chance—Bessie Avent,           | against | L. W. Smith's black, white and tan English setter bitch, Fan Chatham—Bessie W.            |
|                                                                                                       |         | Perry & Odione's Irish setter bitch, Hawkeye Queen by Claremont Patsy Nora of Claremont.  |
| Avent & Thayer's black and white English setter dog, Bonia, by Rodrigo—Juno A,                        | against | Avent & Thayer's black, white and tan English setter dog, Lochinvar, Chance—Bessie Avent. |
| J. Sharples' liver and white ticked pointer dog, Alberta Joe, by Ightfield Upton—Ightfield Blythe,    | against | Perry & Odione's Irish setter bitch, Claremont Clara, by Claremont Patsy Nellie Glencho.  |
| J. Sharples' liver and white ticked pointer bitch, Alberta Ruby, by Ightfield Upton—Ightfield Blythe, | against |                                                                                           |

**Bonia against Alberta Joe.** | **Kingston against Ruby.**  
Hawkeye Queen against Lochinvar.

**Bonia against Alberta Joe.**  
1st.—Bonia.  
2nd.—Alberta Joe.  
3rd.—Kingston.

#### THE ALL-AGE STAKE

Following the running of the Derby was the All-Age Stake with twenty-three entries; thirteen of them filling.



Tuesday, February 12, 1907.

## SALE OF INHERITED INDIAN LANDS

The public is hereby informed that the following list of inherited Indian lands, within the limits of the Crow Agency, Montana, are offered for sale under Section 7 of the act of congress approved May 27, 1902.

| Allottee.                         | Advertised by                      | Description of Land                              | Acre-<br>age |
|-----------------------------------|------------------------------------|--------------------------------------------------|--------------|
| Root Digger .....                 | Fox Woman .....                    | Lot 2 .....                                      | 40 70        |
|                                   | Big Elk .....                      | S $\frac{1}{2}$ NW $\frac{1}{4}$ 15 .....        | 80           |
|                                   |                                    | S $\frac{1}{2}$ N $\frac{1}{2}$ 16 1 N 33 E ..   | 160          |
| Covers His Neck .....             | Pretty Shield .....                |                                                  |              |
|                                   | Pretty Striped Snake ..            |                                                  |              |
|                                   | Strong Bull .....                  |                                                  |              |
|                                   | Little Coyote .....                | W $\frac{1}{2}$ SE $\frac{1}{4}$ 10 1 S 33 E ..  | 80           |
| Crooked Face .....                | Strikes the Shield First ..        |                                                  |              |
|                                   | Brings Two Horses .....            | S $\frac{1}{2}$ NE $\frac{1}{4}$ 10 1 S 33 E ..  | 80           |
| Egg Woman .....                   | Crazy .....                        | Lot 9, 3 .....                                   | 4 73         |
|                                   | Pretty Nest .....                  | NE $\frac{1}{4}$ NE $\frac{1}{4}$ 10 1 S 33 E .. | 40           |
| Morning Star .....                | Pretty Nest .....                  | Lot 12, 2 .....                                  | 4 71         |
|                                   |                                    | NW $\frac{1}{4}$ NW $\frac{1}{4}$ 11 1 S ..      |              |
|                                   |                                    | 33 E .....                                       | 40           |
| Ten Bears .....                   | Buffalo That Shakes ..             | Lot 9, 2 .....                                   | 4 17         |
|                                   | Charles Tenbear .....              | E $\frac{1}{2}$ NE $\frac{1}{4}$ 11 1 S 33 E ..  | 80           |
| River Crow .....                  | Phillip Eagleturns .....           |                                                  |              |
|                                   | May Owlabove .....                 |                                                  |              |
|                                   | Agnes Owlabove .....               | NE $\frac{1}{4}$ SW $\frac{1}{4}$ 11 1 S 33 E .. | 40           |
| Bull Nose .....                   | Rattles Going .....                | S $\frac{1}{2}$ NW $\frac{1}{4}$ 12 1 S 33 E ..  | 80           |
| Takes a Lance .....               | Looks at the Water ..              | N $\frac{1}{2}$ SW $\frac{1}{4}$ 12 1 S 33 E ..  | 80           |
| Runs Through the<br>Willows ..... | Lots of Stars .....                |                                                  |              |
|                                   | Takes Horses on<br>Prairie .....   | S $\frac{1}{2}$ SW $\frac{1}{4}$ 12 1 S 33 E ..  | 80           |
| Medicine Rope .....               | Medicine Crow .....                |                                                  |              |
|                                   | Medicine .....                     | NE $\frac{1}{4}$ NW $\frac{1}{4}$ 13 1 S 33 E .. | 40           |
| The Boy .....                     | Plenty Medicine Rock ..            | S $\frac{1}{2}$ NW $\frac{1}{4}$ 13 1 S 33 E ..  | 80           |
| Looks at the Rising Sun ..        | Iron Fork .....                    |                                                  |              |
|                                   | Striped Snake .....                |                                                  |              |
|                                   | Two Horses .....                   | SW $\frac{1}{4}$ SE $\frac{1}{4}$ 13 1 S 33 E .. | 40           |
| Bad Bull .....                    | No Medicine .....                  | N $\frac{1}{2}$ NE $\frac{1}{4}$ 13 1 S 33 E ..  | 80           |
| Strikes the Top .....             | Comes to See the<br>Buffalo .....  | NW $\frac{1}{4}$ SW $\frac{1}{4}$ 13 1 S 33 E .. | 40           |
| Strikes the Chief .....           | Pretty on Top .....                |                                                  |              |
|                                   | Gets There First .....             |                                                  |              |
|                                   | Woman on Top of<br>Ground .....    |                                                  |              |
|                                   | Looks at the Ground ..             | SW $\frac{1}{4}$ SW $\frac{1}{4}$ 13 1 S 33 E .. | 40           |
| Buffalo Calf .....                | Goes to Ground Every-<br>day ..... |                                                  |              |
|                                   | Edson Firebear .....               |                                                  |              |
|                                   | Takes Across the<br>Water .....    | NW $\frac{1}{4}$ SE $\frac{1}{4}$ .....          |              |
|                                   | Crooked Arm .....                  | NE $\frac{1}{4}$ SW $\frac{1}{4}$ 13 1 S 33 E .. | 80           |
| Knows Her Scalp ....              | Otter That Shows .....             |                                                  |              |
|                                   | Old Bird Woman .....               | SW $\frac{1}{4}$ NE $\frac{1}{4}$ .....          |              |
|                                   | Strong Well Known ..               | NW $\frac{1}{4}$ SE $\frac{1}{4}$ 14 1 S 33 E .. | 80           |

The list reproduced on this page is a facsimile of a portion of a notice published in the Billings, Montana, *Gazette*, relating to the sale of allotted Crow Indian lands. Our readers will notice the extraordinary names of some of the advertisers, and one trembles to think what a directory of the tribe would look like.

A facsimile of a Government notice referring to Indian lands — Notice the extraordinary names of the owners.



# SHE CHARGES FRAUD

## Miss Gray Declares Her Arrest Is Part of a Conspiracy.

### INDIANS LOOTED, SHE ALLEGES

**Promised \$1,600,000 for Their Lands, Crow Tribe Is Out both Land and Money as Result of Pact Among the Government Agents, Stockmen, and Railroads, Writer Declares.**

Helena, Mont., July 25. — Miss Helen Pierce Gray, who was yesterday bound over at Billings to await the action of the Federal grand jury and is still in jail here because of inability to furnish a \$1,500 bond, on the charge of obtaining money under false pretenses, in a sensational interview alleges that the real cause of her arrest is to bring discredit on her story of graft, loot, and robbery of the red men.

Miss Gray asserts that she came West last October to write up the Crow Indian Fair for a New York magazine, as well as being a partner in an Omaha press bureau, which is representing twenty-five Eastern papers. Government officials, a State Senator, and a prominent live-stock man are charged with being parties to her arrest.

#### Uncarths Indian Scandals.

As a result of her trip West last fall, she unearthed many scandals which she told personally to President Roosevelt and Secretary Garfield. Indian Commissioner Leupp opened the files of his department, she says, in order that she might further her work. She added that she is glad she has been arrested, for now she can disclose her story, to the secrecy of which she had pledged the Washington officials. She admits she received \$450 from the Indians, but says that it was with the understanding that it was to defray the expenses of her Washington trip to set matters before the officials.

Her chief charge is that the Crow reservation was opened through the agency of fraud, employed at the behest of a railroad, a town site company, several well known stock men, and government officials. She avers that the Crows were robbed of \$1,600,000 through forgery. The Indians agreed to sell the land at \$1.25 an acre, but this pact, she says, was forged so as to make it appear that they would wait and collect this amount from the settlers. There was little settlement, and now the Indians are out both land and money.

#### Bidder Favored by Plot.

Miss Gray also told how a Helena stockman bid \$8,500 for grazing privileges, while a favored bidder offered \$7,000. A government official, she alleges, wrote to the Indian Office that the Helena man was objectionable to the Indians, and thus the favored bidder secured the privilege. She claims to have ample evidence to support her charges, and will publish her story soon with all of the names, she says.

WASHINGTON TIMES, SATURDAY, JULY 27, 1907.

MRS. S. H. EDMONSTON  
IN THE MEND

## MISS GRAY IN JAIL; "PEACE DISTURBER"

### Indian Affairs Officials So Designate Young Woman in Montana.

Miss Helen Pierce Gray, arrested and jailed at Billings, Mont., on the charge of obtaining money under false pretenses from the Crow Indians, was designated by officials at the Indian Affairs office of the Interior Department, today, as a "disturber of peace" on the Indian reservation, and no surprise was expressed at the news of her arrest.

It was also stated that Miss Gray had become so objectionable to those in charge that she had been escorted off the Crow reservation on June 3 last and requested not to return.

This request was made by Inspector Lewis Dalby, who was sent West by Secretary Garfield to investigate the charges of graft made by Miss Gray against Crow Reservation Agent S. J. Reynolds and others.

Miss Gray, when arrested, asserted that she came West last October to prepare an article for a New York magazine, and that she is also the representative of an Omaha press bureau. Indian Office officials stated this morning that when she asked to see the records, she explained that she was doing this only for the benefit of the Crow Indians, who, she alleged, were mistreated.

Miss Gray's principal charge is that the Crow agency was opened by fraud, instigated by a railroad, a town site company, several stockmen, and Government officials. She alleges that the Crows were defrauded out of \$1,600,000 by forgery.

Miss Gray, who is confined in jail in default of \$1,500 bond, has promised to publish her full story, giving all names, in the near future, and alleges that she is glad of her arrest, as it breaks the bond of secrecy entered into with the Washington officials.

The officials of the department denied this morning, however, that there had been any secret agreement with Miss Gray, or any co-operation with her, with the exception of the promise to investigate her charges, which is now being done.



## AMONG THE CROW INDIANS.

Many of Them Have Interesting Histories as Yet Unwritten.

Crow Agency (Mont.) Cor. Denver Republican.  
This has been a great week for the old Indians—the vanishing type that are being crowded out by the halfbreeds and the school-bred youngsters.

The Indian fair, which is held here every fall, brings out the old chaps who are in the background the rest of the year. In the big camp which the Crows have established near the agency, and where one might wander for hours among the hundreds of types, seeing something novel every minute, the old fellows are found by the score. Some of them are sunning themselves in front of their lodge, and others are wandering about, singing weird chants from excess of joy. Others ride about in full regalia of war bonnets and horse trappings, calling on the paraders to be ready to join the procession. When these old men get together, with long headdresses trailing nearly to the ground, and with marvelously beaded jackets and leggings, and bright pennons fluttering from their lances, they represent the "vanishing type" indeed.

E. S. Curtis, the celebrated photographer, who has been backed financially by J. Pierpont Morgan in photographing the Indians, and whose book on the various tribes, when finished, will cost \$2,000 per subscriber, is installed on the camp ground making the most of the opportunities offered by the gathering of the old Indians. So is Sharp, the great painter, whose studio is a sheep wagon, and who spends most of the year on the Crow reservation.

Many of the old Indians have interesting stories—all of them, in fact—but some of them are current among the whites. One of the old chaps, named Coyote Looks Up, presented a fierce appearance in one of the parades. His face was blackened and over this masklike countenance projected two buffalo horns. Add a spectacular headdress and a gayly be-decked horse, and Coyote Looks Up was an awe-inspiring sight. Yet the old man is the simpleton of the tribe and always has been half-witted.

In early days, when the Crows and Sioux were at war, a party of Crows met and annihilated a band of Sioux. Coyote Looks Up was among the Crows. It happened that a detachment of soldiers was out hunting this very band of Sioux, intending to kill them, if possible. The Crows scented trouble and beat a hasty retreat, thinking they would be punished for fighting the Sioux. All fled but three or four, including Coyote Looks Up. When the soldiers questioned the Crows, asking who killed the Sioux, the Crows pointed to Coyote Looks Up and said he did it. Of course Coyote Looks Up had no idea that any scheme was being put up against him. But imagine the surprise and disgust of the other Crows, when, instead of marching the half-wit off as a malefactor, the soldiers hailed him as a hero, and loaded him with tobacco and money and other presents.

The joke old Coyote Looks Up got on his tribesmen is recounted with many a chuckle to-day. But Coyote Looks Up is just as impassive of countenance to-day as when he passed as the hero of the Crow nation.

## BIG CHIEF IN DEFENCE

Indian Witness Denies Mrs. Grey's Charges.

### REYNOLDS IS CROWS' FRIEND

Tells Senate Committee Army Officer Has Taught Indians to Help Themselves, and Complaints Come from Those Not Fond of Work—Says His Name Typifies Deeds of Valor in War.

The other side of the shield was presented to the Senate Committee on Indian Affairs yesterday, in the matter of the charges brought by Mrs. Helen Pierce Grey that the Indians were badly treated by the Indian agent, Maj. Reynolds, when Chief Plenty Coos, a picturesque witness and fresh from his reservation, denied many of the statements Mrs. Grey had made.

Plenty Coos is quite out of the ordinary and interested the members of the committee deeply. He is stout and has a broad face, seamed with heavy lines. Although he wears civilized clothing, he retains many of the Indian customs to denote his rank. Two long braids of raven hair are worn just in front of his ears, and two earrings in each of his ears, one large ring in each lobe and a smaller one above.

#### Calls Reynolds Best Agent.

Two interpreters were used in the examination, one repeating the questions to the chief and the other giving the answers to the committee. Plenty Coos appeared to be a man of intelligence. He explained the manner of his tribe in farming their lands, and told of the relations of the tribe to the agent, Maj. Reynolds. He expressed the belief that Reynolds was the best agent the Crows had ever had, in that he helped the Indians to help themselves. The chief denied that Reynolds interfered with members of the tribe in selling their stock and products for the best price obtainable. In other ways he praised Reynolds, but said there had been some complaint by Indians who did not like to work.

Senator Dixon brought out the fact that Plenty Coos was with Gen. Crook in 1876, and fought with him just in advance of the Custer massacre. He was asked why he had been named Plenty Coos, and explained that the name came from the coo stick, on which deeds of valor are recorded by the cutting of notches, the driving of nails or the hanging of scalps. He explained that he used to live in the center of fighting tribes of Indians of other nations and that he amassed so many trophies of battle against hostile bands that his coo stick would hardly hold them all. Therefore he was called Plenty Coos and made the big chief of all the Crows.

#### Took No White Scalps.

Senator Brandegee wanted to know whether the scalps on his coo stick were white or Indian. Plenty Coos said that the sallies of his tribe had been always against the Arapahoes, Cheyennes, Pegans, and Sioux, and never against the white men, who had always been the Crows' friends. He declared that his scalping now is confined to alfalfa and oats; that he had ceased to war and shakes hands with everybody.

Members of the committee took great interest in Plenty Coos and his followers, about a dozen of whom were present. They looked prosperous, and the chief, through an interpreter, explained that they were the flower of the tribe.

#### Has Had Ten Wives.

In explaining the holdings of his family, Plenty Coos excited some curiosity as to the number of wives he had had. He said it was unusual for him to talk about anything of that kind, but that before he came fully under the control of the government he had married ten women at various times, and had a number of wives at one time. Now he believed in the white man's law regarding marriage, he said, and had only one wife.

The Indians came to Washington for examination concerning two bills of general interest to the Crow Reservation, and were only questioned incidentally about the charges that have been made by Mrs. Grey.

## INDIANS OPPOSE THE BILL.

Appear Before Senate Committee Protesting Against Opening of Reservation for Settlement.

Washington, April 11.—The delegates from the Crow Indian tribe now in the city appeared before the senate committee on Indian affairs today and all opposed the passage of the bill pending in the senate for the opening of their reservation for settlement. All but one of the delegates favored the Dixon army horse breeding bill by which if the land should be opened 350,000 acres will be set aside for the tribe to breed horses for the army. The delegates will go before the committee next Monday when they will give their views on the details of the horse bill.

Senator Clapp (chairman) told the delegates that the policy of congress was clearly in favor of making such lands as theirs available for settlement.

## INDIANS PROTEST TO SENATE.

Crows Oppose Opening Lands Unless They May Retain 350,000 Acres.

The delegates from the Crow Indian tribe now in the city appeared before the Senate Committee on Indian Affairs yesterday and opposed the passage of the bill pending in the Senate for the opening of their reservation for settlement. All but one of the delegates favored the Dixon horse bill, by which, if the land should be opened, 350,000 acres will be set aside for the tribe to breed horses for the army.

The delegates will go before the committee to-morrow, when they will give their views on the details of the horse bill. Senator Clapp, chairman of the committee, told the delegates that while their objections to opening the reservation would be considered, the policy of Congress was clearly in favor of making such lands as theirs available for settlement.

L. Dalby, Indian inspector for the Crow reservation in Montana, was before the committee, and denied statements made by Mrs. Helen Pierce Grey, concerning alleged maladministration of its affairs.

## Making "Good Indians."

From Harper's Weekly.

The greatest difficulty, and that most essential to overcome, lies in training the Indian to work and to habits of independence. Great success along these lines has been achieved by Maj. Reynolds, the agent in the Crow country, who has converted a tribe of wandering tent dwellers into prosperous farmers. He called the tribe together and, much as one narrating a fairy story, told them of the down east county fair—the horse racing, the greased pig and the slippery pole. The curiosity of the Indians was aroused. A "down-east fair" was organized, and then Maj. Reynolds craftily suggested the agricultural feature. A spirit of emulation in the production of prize pumpkins was aroused; an agricultural society was organized. On the occasion of the industrial fair of September, 1905, hundreds of Indians from different tribes assembled. There were thirty or more entries in the contest for farm teams. In the driving team competition Chief Plenty-Coos was beaten by a squaw. Now the Crows have an agricultural hall, pig and poultry building and stock stable, and the fair is a cherished institution.



a clean, wide sheet should be spread over the carpet."

#### SWUSH.

From the Richmond Times-Dispatch.  
I walked adown the noonday street,  
In something of a noonday rush;  
And e'er there filtered 'round my feet—  
Slush.

It squirmed about me to and fro,  
It squashed far more than man could  
wish;  
Where'er I stepped I heard it go—  
Swish!

But as I walked it deeper grew  
Until, at every step, begosh,  
I heard the rumble from my shoe—  
Slosh!

And still it deepened fast as sin,  
With many a damp and oozy gush;  
Eftsoon I was full knee-deep in  
Squash.

The slush-place widened to a pond.  
Yet still I strode—this is no josh—  
And people screamed out, "'Ware be  
yond!"

Swash!  
But I pushed on like one who's hipped—  
(My temper being bold and rash)—  
Until—ah, well—my both feet slipped—  
Splash!

#### Retards Old Age by Electricity.

From the New York World.  
Old age can be retarded, says Dr. Samuel G. Tracy, of New York City, in the New York Medical Times, published today. It is the arteries that first show the symptoms of premature senility when their walls lose their elasticity. A man is growing old. The cause of the hardening of the arteries is an impure condition of the blood, which may be due to overeating or excessive drinking of alcohol.

The organs which preside over the elimination of waste material being overworked leave some of the waste to flow into the blood, where it weakens and makes brittle the artery walls by depositing lime in the blood channels. In this condition of the arteries strong emotions may cause a sudden strain, which resulting in the bursting of a blood vessel, proves fatal.

The treatment which retards this hardening process consists of frequent electric currents, which Dr. Tracy applies by using a Hyfex coil, bombarding the patient with millions of oscillations per second. Half an hour of this fusillade will reduce the blood pressure and raise the temperature 50 per cent.

By the electric stimulus the system is energized, the blood made to circulate equally, the digestion aided, the waste products are properly eliminated, the repair of tissues is assisted and the normal working of the bodily functions restored.

#### Thinks Lodge Was Deceived.

London Cable to the New York Sun.  
Sir William Ramsay, who was formerly of the Psychological Research

## Armour's "Star" Hams, 11 1/2

To-morrow we fresh lot of Armour "Star" brand Hams, pound—which is less wholesale price.

These are fresh out of house—extra lean, sweeter quality. Average 10 pounds each.

With meats of all higher in price, every will appreciate the opportunity of buying Armour's "Star" Hams at 11 1/2-4c a pound.

## Purchase White

40-inch Regular

Last week's sales of for the coming week, we

We place on sale and of the finest and sheerest of which cannot be duplicated. Of the soft, silky texture

40-inch White India Lin fine, sheer grade, with crisp finish, of the most desirable materials for waists and dresses. Cannot be in fineness and quality for less a yard. A fortunate purchase from the mill enables us to offer at

White Embroidered S imported from St. Gall, Switzerland. A sheer, dainty grade, with embroidered designs and dots. Regular price, 25c yard. Special at

White Mull, with satin and satin stripes—warranted to retain its finish after washing. Ideal fabric for lingerie waists. Regular price, 40c yard. Special at



50 R

Sold R

The cause of

The with firm white and

Being For 19c, inst

200 rolls of extra superfine warp China Mattings, the best grade enters this country. In a wide variety of neat patterns, such as checks and stripes in various styles; also novelty designs in all shades. Made of selected Persian straw, very close weaves, with smooth edge. Choice of 40 styles, plain white. Regular price, 40c a yard, \$16.00 a roll. Sale price, yard..... 40-yard rolls at \$11.00.

Special lot of extra heavy Seamless China Mattings; firm woven grade with even edge. In stripe designs of red, blue, green and tan. Strictly reversible quality, all stores at 20c a yard. Sale price 40-yard rolls at \$4.98.

## Sale of At Half and

These beautiful Trim

Lexington, Ky., April 11.—Threats were sent to ten tobacco growers last night in Washington county who had announced their intention of growing a crop this year.

The stock barn of Lee Lawrence in Boyle county was burned by night riders.



that his admiration for Mr. Bryan's honesty and ability are even now sources of embarrassment to him, and that if he could be convinced that Mr. Bryan could win he would withdraw from the race. It is not meant to be said that Gov. Johnson does not perceive some grave differences in party tenets as between him and the Nebraska. He cannot but recognize that he is the more conservative of the two, and yet Gov. Johnson was charged with radicalism in the railroad rate regulation in his State, and maintained in his speech at Shiloh, Tenn., that the United States Supreme Court decision in the Minnesota case seemed to him like a departure from immortal ideas of state rights, which had their origin with the Constitution of the United States and the earliest doctrines of State autonomy.

#### Sentiment in New Jersey.

"You need not have any hesitation in saying for me, that I am heartily in favor of the nomination, by the Denver convention, of Gov. Johnson, of Minnesota," said Representative Le Gage Pratt, of the Eighth New Jersey Congressional district yesterday. Mr. Pratt was elected

state is now close to the 65,000 mark.

There are fifteen automobile "rubber-neck" wagons now running in this city.

Monte Cross, the famous shortstop, has become a motor car salesman, with headquarters in Philadelphia.

The Automobile Club of France has decided to branch out and begin a series of experiments, contests and demonstrations of flying machines.

Money raised by the Woman's Quaker City Motor Club, by whist parties, will be used in furnishing a large suite of rooms in a new hospital in Philadelphia.

The Scranton, Pa., Automobile Club plans to procure suitable quarters in the central portion of Scranton for the use of its members.

The American Automobile Association now has 187 clubs and 20,000 members, a gain of 55 clubs and 3,000 members in the past year.

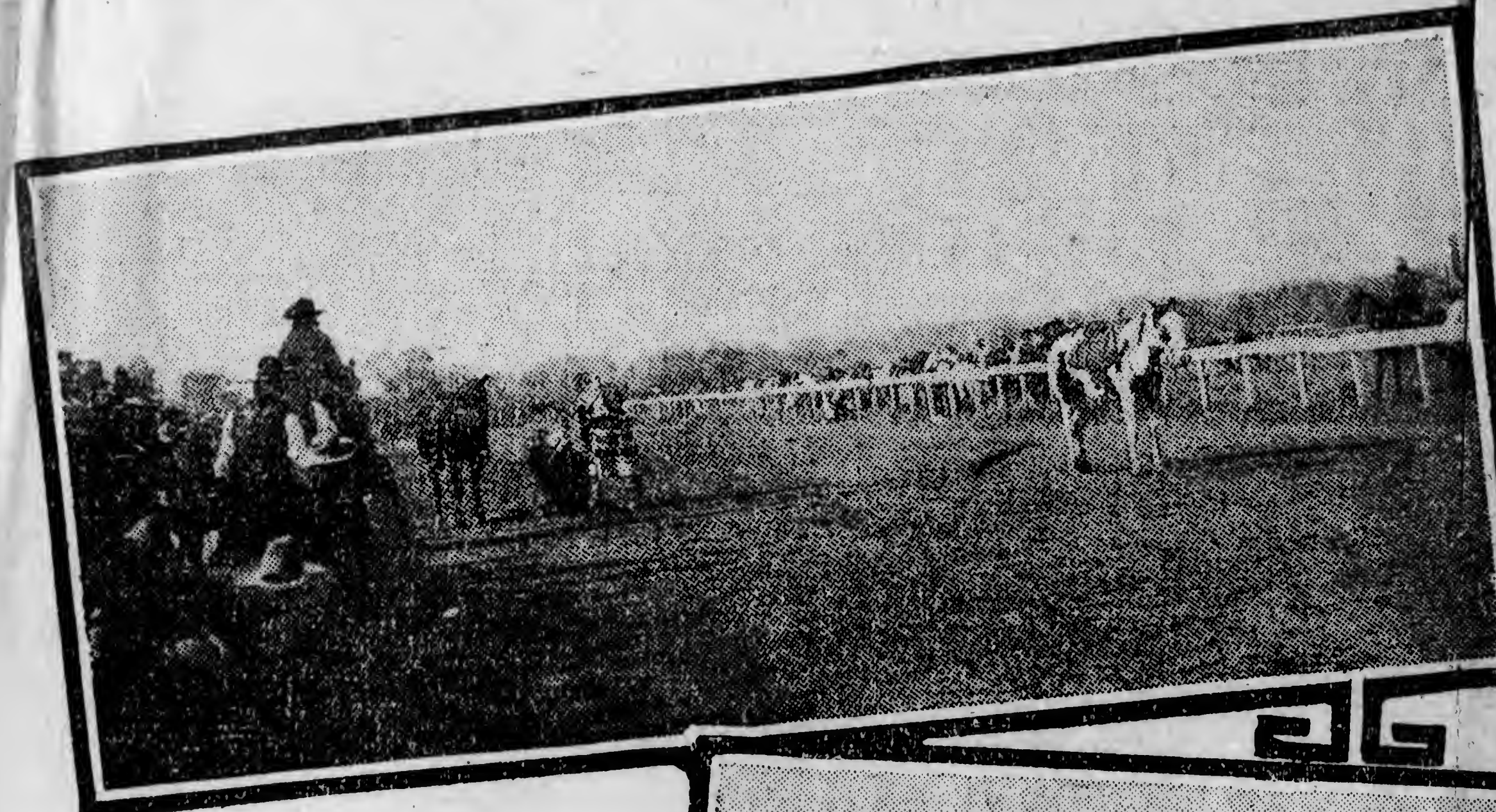
So important has the manufacture of taxicabs become in France that it is now regarded as a regular product by all makers of importance.

If possible, take a water-break straight on, at a slow enough rate of speed that the jar is not too great. If taken at an angle the frame is apt to be racked.

Gov. Crothers of Maryland expresses the belief that before his term as chief executive ends in 1912 every toll gate in



# America's Most Notorious Horse Thieves Are to Raise Stock for Uncle Sam's Army



Sham fight between Crows and Cheyennes. The horse in the foreground is a typical Crow pony.

TO create the best all-round type of army horse in the world with the aid of the very Indians who in the past won for themselves the reputation of being the world's most notorious horse thieves is the object of plans elaborated by the experts of the United States War Department, and the Bureau of Indian Affairs. It is a plan warmly approved by President Roosevelt, Secretary Taft, Secretary Garfield, and Commissioner Leupp, and contemplates the establishment upon the Crow Indian reservation, in Montana, of a great breeding ranch, supervised by army experts, but capitalized and worked by the Crows, who from time immemorial have been the centaurs of the great plains, the horsemen par excellence among the red men. And it is a plan that has the enthusiastic support of the Crows themselves, because it harmonizes with the traditions of the tribe and presents civilization in a persuasive and attractive manner. It is man's work that does not do violence to their half-savage ideals and customs. As the scheme promises to become a large factor in solving the great problem of making the Indian work and become self-supporting, it is warmly welcomed by the Bureau of Indian Affairs, which, under Commissioner Leupp, through the opening of reservations to settlement, the allotment of lands in severalty to the Indians and the abolition of the old ration regime, is rapidly advancing the day when the long-vexatious Indian question will be simply a matter of historical importance. Senator Joseph M. Dixon, of Montana, is the patron of the bill which has received the favorable consideration of the Senate Committee on Indian Affairs.

## 91,000,000 Horses in the World.

The hippological census of the world gives a total of about 91,000,000 horses, and yet every year it grows increasingly difficult for the United States army to get, even at prohibitive prices, the needed number of horses of the proper standard to supply the remount needs of its skeleton military establishment. And the same difficulty, but in larger and more critical proportions, presents itself to the great war powers of Europe. The scarcity of the standard type of army horse is world-wide.

The problem of the army horse—for cavalry, artillery, engineers, and supply trains—when viewed under the conditions that would arise in a modern war, is a seriously vital one. If an army moves on its stomach, its power of effective mobility depends upon the strength and endurance, the stamina and staying qualities, of the horses that pull the great wagons of supplies to all the fighting stomachs; upon the horses that bring up the ammunition trains, that whirl the heavy guns up steep hills to commanding positions, or carry hordes of cavalrymen over heart-breaking roads on long, grueling marches. It is the lesson taught by recent wars, that other things being equal, victory is a question of horseflesh. Every great power, with the possible exception of Russia, is to-day confronted by the problem of a to-day confronted



Crow ponies broken to the plow.

organization. In case of war with any first-class power, such as Germany, France, or Great Britain, the demand for horses to supply the American army would immediately jump to the half-million mark, and should the war be long continued, a million or more animals would be required. Five hundred thousand more horses are required to put either Germany or France on a war basis. Upon a peace footing, the German army utilizes 130,000 horses, the French army 142,000, and the Russian army 175,000 horses. Germany's yearly remount demand is 10,000, and that of France 15,000. The remount demand of these nations in case of war, with its frightful horse mortality, would quickly exhaust the available supply in either country.

## Chance to Create a New Type.

When it is taken into consideration that the army horse must be high above the average to be an effective factor in offensive or defensive operations, the problem of adequate supply is seen to be a serious one for all nations, but particularly for the powers of Europe, with the exception of Russia, where the situation is not so acute. The reports of every army expert show a world-wide scarcity, and it is the recognition of this fact that has forced the war powers of Europe to give government encouragement and aid upon a large scale to the

breeding of horses fit for army service to supply this growing deficiency.

The investigation of the problem in the United States, where artillery horses are now bringing \$210 and the average cavalry horse \$175, has finally resulted in the plans for the Crow Reservation stock ranch and breeding establishment. Maj. Wolcott's report to the War Department, and other experts agree with him, predicts that under the ideal conditions presented by the plan there is an opportunity to create a new type of army service horse that will have no equal in the world, giving to the United States a military advantage in one of the most important factors in army organization.

The standard for the army horse is exacting, but it is a standard that applies to the highest type of animal for all-around work from the coupe to the peddler's cart. The specifications for bids for cavalry horses call for an animal with good feet and pasterns, short canon bones, well let down hocks, oblique shoulders combined with long quarters, making for a short back with plenty of scope underneath, even though the legs will be well set under; back ribs long and full; height from 15 to 16 hands; good disposition, with plenty of life and intelligence; good walker, fair trotter and galloper.

Endurance and vitality—these are the two great considerations in the creation of the ideal army horse, the qualities



Lower photo—Plenty Coos, chief of the Crows. Upper photo—Lining up for the boys' race at the Crow fair.

which, other things being equal, mean campaign and battle victories. And it is the belief of army experts that the Indian horse of the great plains exhibits to a wonderful degree these primary characteristics. Centuries of keen struggle for existence under the extremes of climatic conditions has produced a hippological type that has demonstrated beyond question remarkable endurance and vitality, not only at the hands of the Indians, but also in the punishing work of the round-up and the range. It is the plan involved in the Crow Reservation experiment to graft upon this type the Morgan, Arabian, and other pure strains, and it is the confident belief of the army experts that the cross will develop a new type that in all the requisite qualities will have no equal in the armies of foreign powers. The qualifications of the Morgan blood are too well known to need explanation, eulogy, or defense.

The cavalry history of the civil war tells the story and settles the question for all time.

## Crows Famed for Horsemanship.

The Crow Indians, Gens des Corbeaux, have been famed for their horsemanship and incidentally for the facility with which they annexed the horses of other people, since their earliest contact with the whites. Lewis and Clarke found them with vast herds of horses which Maximilian in the '40s estimated at more than 10,000 head. Early explorers declared that the horsemanship of the Crows rivaled, if it did not excel, that of the savages of the Siberian steppes. They were the proudest, haughtiest Indians of the plains, and looked down with contempt upon the white men whom they plundered and robbed, but seldom killed, the wisdom of their chiefs keeping them from a war which they recognized as hopeless.

The Crows are of Siouan stock, but in prehistoric times separated from the main branch and migrated to what is now Southern Montana and Northern Wyoming east of the Rocky Mountains, establishing their headquarters upon the Yellowstone and the Big Horn, their present reservation. They were at almost constant war with their neighbors, particu-

larly the Sioux on the east and the Blackfeet on the north, but their superior prowess made them, as a general rule, the victors. Their forays were principally horse-stealing expeditions, and the result of their successes gave them great herds of animals, which, by the process of natural selection in breeding under favorable conditions, provided the Crows with horses superior to any others on the plains.

Even with the good old days of horse-stealing gone, the Crows have kept their love of the horse, and when Inspector McLaughlin, of the Bureau of Indian Affairs, at a recent powwow, proposed the establishment of a great stock-raising ranch in which the Indians would be the stockholders and the workers, even the unreconstructed blanket Indians jumped at the opportunity with enthusiasm that promises success.

## Romantic History of the Horse.

The history of the horse in America reads like a romance. Introduced by the Spanish invaders, the horse at first aroused the wonder and veneration of the marveling Indians, who worshiped it as a sacred animal, but gradually they recognized its utility and as the wild herds spread north from Mexico the Red Men served their apprenticeship in becoming the most expert horsemen in the world. Unconsciously, involuntarily, the arrogant Spanish victors gave to their Indian enemies a weapon, if so it can be termed, in the horse which, more than any other factor, made possible the Indian's obstinate and bloody, but hopeless struggle for independence in the United States.

Among the horses brought over by the spaniards were many of the best Arabian blood, which found in Mexico and in the plains farther north an ideal environment. It is contended by many experts that it is this Arabian strain that has given the broncho its marvelous endurance and vitality. And it is a fact that in some rather isolated districts of Mexico may

be found horses whose conformation to the Arabian type is closer than some of the recent Arabian importations. In the province of Jalisco Maj. Wolcott found a type of horse singularly like the Arabian form, with fine action and remarkable bottom. This type is declared by experts to be the best foundation for the ultimate of perfect cavalry horse, to be produced by crossing with pure-bred Morgan, Arabian, and other stallions of proved blood. If the plans are carried out as designed, the long "battle of the breeds" may be fought out to a finish on the plains of Montana in perhaps the greatest comparative test of the merits of the warring strains the world has ever seen. Horsemen and breeders throughout the country are alive to the possibilities of the experiment, and their interest as shown in many letters of approval and suggestion to Maj. Wolcott and members of the Senate committee, means that stallions of the best and purest strains of the various breeds will be pitted against each other in the creation of the ideal army horse on the plains of Montana. It will be an opportunity such as has never before been presented, for the champions of the Arabian, the Morgan, and other types to prove the long contentions of superiority.

The plans of the great breeding plant provide for a range, to begin with, of about 20,000 acres subdivided by eighty miles of fencing into pastures of from 1,000 to 5,000 acres. Eventually, it is proposed to have on the range about 40,000 selected brood mares, but in the beginning, of course, the number will be much smaller, with a stallion stable to accommodate fifteen stallions—each stable or subdivision, will be planned to handle 500 mares and the equipment and methods employed will be the best and most thorough that have had the approval of experience. While the yield of range colts is about 40 per cent, it is believed to be possible by new methods of serving as veloped in hand impregnation to increase this crop of colts eventually to 80 or 90 per cent.





In the past won for themselves the reputation of being the world's most notorious horse thieves is the object of plans elaborated by the experts of the United States War Department and the Bureau of Indian Affairs. It is a plan warmly approved by President Roosevelt, Secretary Taft, Secretary Garfield, and Commissioner Leupp, and contemplates the establishment upon the Crow Indian reservation, in Montana, of a great breeding ranch, supervised by army experts, but capitalized and worked by the Crows, who from time immemorial have been the centaurs of the great plains, the horsemen par excellence among the red men. And it is a plan that has the enthusiastic support of the Crows themselves, because it harmonizes with the traditions of the tribe and presents civilization in a persuasive and attractive manner. It is man's work that does not do violence to their half-savage ideals and customs. As the scheme promises to become a large factor in solving the great problem of making the Indian work and become self-supporting, it is warmly welcomed by the Bureau of Indian Affairs, which, under Commissioner Leupp, through the opening of reservations to settlement, the allotment of lands in severalty to the Indians and the abolition of the old ration regime, is rapidly advancing the day when the long-venomous Indian question will be simply a matter of historical importance. Senator Joseph M. Dixon, of Montana, is the patron of the bill which has received the favorable consideration of the Senate Committee on Indian Affairs.

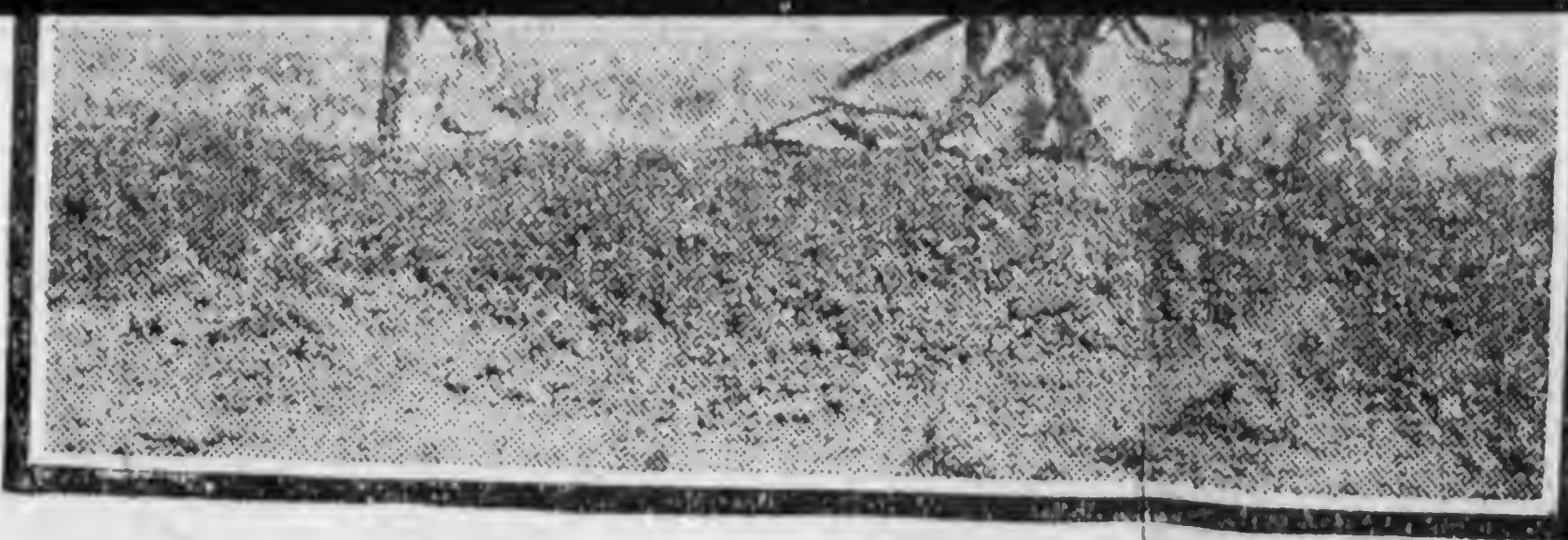
#### 91,000,000 Horses in the World.

The hippological census of the world gives a total of about 91,000,000 horses, and yet every year it grows increasingly difficult for the United States army to get, even at prohibitive prices, the needed number of horses of the proper standard to supply the remount needs of its skeleton military establishment. And the same difficulty, but in larger and more critical proportions, presents itself to the great war powers of Europe. The scarcity of the standard type of army horse is world-wide.

The problem of the army horse—for cavalry, artillery, engineers, and supply trains—when viewed under the conditions that would arise in a modern war, is a seriously vital one. If an army moves on its stomach, its power of effective mobility depends upon the strength and endurance, the stamina and staying qualities, of the horses that pull the great wagons of supplies to fill the fighting stomachs; upon the horses that bring up the ammunition trains, that wheel the heavy guns up steep hills to commanding positions, or carry hordes of cavalrymen over heart-breaking roads on long, grueling marches. It is the lesson taught by recent wars, that other things being equal, victory is a question of horseflesh. Every great power, with the possible exception of Russia, is to-day confronted by the problem of the scarcity of the standard army horse, and the service journals of Europe voice increasing alarm at the growing difficulties of the situation. During Great Britain's war with the Boers in South Africa, the machinery for mount and remount supply, at home and in her colonies, collapsed at the first test of war, and before the conflict ended practically every civilized country was drawn upon to supply the deficiency of the empire in horseflesh qualified for service. In the victorious army that crushed the life out of the Boer republic—an army that was 95 per cent mounted at the time of the surrender—horses from Siberia, the steppes of European Russia, Germany, and France rubbed noses and clashed hoofs with horses from the great plains of America, the pampas of the Argentine, and from Australia. It probably was the greatest comparative test of horseflesh the world has ever seen, and it is the testimony of the British cavalry experts that the American bred horse and mule proved themselves the best qualified for all-round army service.

#### Growing Need for Horses.

But it is not alone in time of war that the difficulties of the situation are felt. Germany, France, Austria-Hungary, and Great Britain for several years have had trouble in securing an adequate supply of qualified horses to meet the demand of their armies on a peace footing. Recent reports of the Quartermaster's Department of the United States army show soaring prices and great difficulty in finding standard animals for the service. To meet the exigencies of the situation, Germany, France, Austria-Hungary, and Russia are developing elaborate systems of breeding establishments and remount stations, with provision for bettering the quality, raising the standard, and increasing the available supply. Great Britain as yet has not profited by the lessons of the Boer war, but her army experts keep hammering away on various plans with indications that British sentiment is awakening to the necessities of the situation.



Crow ponies broken to the plow.

organization. In case of war with any first-class power, such as Germany, France, or Great Britain, the demand for horses to supply the American army would immediately jump to the half-million mark, and should the war be long continued, a million or more animals would be required. Five hundred thousand more horses are required to put either Germany or France on a war basis. Upon a peace footing, the German army utilizes 130,000 horses, the French army 142,000, and the Russian army 175,000 horses. Germany's yearly remount demand is 10,000, and that of France 15,000. The remount demand of these nations in case of war, with its frightful horse mortality, would quickly exhaust the available supply in either country.

#### Chance to Create a New Type.

When it is taken into consideration that the army horse must be high above the average to be an effective factor in offensive or defensive operations, the problem of adequate supply is seen to be a serious one for all nations, but particularly for the powers of Europe, with the exception of Russia, where the situation is not so acute. The reports of every army expert show a world-wide scarcity, and it is the recognition of this fact that has forced the war powers of Europe to give government encouragement and aid upon a large scale to the

breeding of horses fit for army service to supply this growing deficiency.

The investigation of the problem in the United States, where artillery horses are now bringing \$210 and the average cavalry horse \$175, has finally resulted in the plans for the Crow Reservation stock ranch and breeding establishment. Maj. Wolcott's report to the War Department, and other experts agree with him, predicts that under the ideal conditions presented by the plan there is an opportunity to create a new type of army service horse that will have no equal in the world, giving to the United States a military advantage in one of the most important factors in army organization.

The standard for the army horse is exacting, but it is a standard that applies to the highest type of animal for all-around work from the coupe to the peddler's cart. The specifications for bids for cavalry horses call for an animal with good feet and pasterns, short cannon bones, well let down hocks, oblique shoulders combined with long quarters, making for a short back with plenty of scope underneath, even though the legs will be well set under; back ribs long and full; height from 15 to 16 hands; good disposition, with plenty of life and intelligence; good walker, fair trotter and galloper.

Endurance and vitality—these are the two great considerations in the creation of the ideal army horse, the qualities

which, other things being equal, mean campaign and battle victories. And it is the belief of army experts that the Indian horse of the great plains exhibits to a wonderful degree these primary characteristics. Centuries of keen struggle for existence under the extremes of climatic conditions has produced a hippological type that has demonstrated beyond question remarkable endurance and vitality, not only at the hands of the Indians, but also in the punishing work of the round-up and the range. It is the plan involved in the Crow Reservation experiment to graft upon this type the Morgan, Arabian, and other pure strains, and it is the confident belief of the army experts that the cross will develop a new type that in all the requisite qualities will have no equal in the armies of foreign powers. The qualifications of the Morgan blood are too well known to need explanation, eulogy, or defense.



Lower photo—Plenty Coos, chief of the Crows. Upper photo—Lining up for the boys' race at the Crow fair.

The cavalry history of the civil war tells the story and settles the question for all time.

#### Crows Famed for Horsemanship.

The Crow Indians, Gens des Corbeaux, have been famed for their horsemanship and incidentally for the facility with which they annexed the horses of other people, since their earliest contact with the whites. Lewis and Clarke found them with vast herds of horses which Maximilian in the '40s estimated at more than 10,000 head. Early explorers declared that the horsemanship of the Crows rivaled, if it did not excel, that of the savages of the Siberian steppes. They were the proudest, haughtiest Indians of the plains, and looked down with contempt upon the white men whom they plundered and robbed, but seldom killed, the wisdom of their chiefs keeping them from a war which they recognized as hopeless.

The Crows are of Siouan stock, but in prehistoric times separated from the main branch and migrated to what is now Southern Montana and Northern Wyoming east of the Rocky Mountains, establishing their headquarters upon the Yellowstone and the Big Horn, their present reservation. They were at almost constant war with their neighbors, particu-

States. Among the horses brought over by the Spaniards were many of the best Arabian blood, which found in Mexico and in the plains farther north an ideal environment. It is contended by many experts that it is this Arabian strain that has given the broncho its marvelous endurance and vitality. And it is a fact that in some rather isolated districts of Mexico may

500 mares and the equipment and methods employed will be the best and most thorough that have had the approval of experience. While the yield of range colts is about 40 per cent, it is believed to be possible by new methods of serving as developed in hand impregnation to increase this crop of colts eventually to 80 or 90 per cent.